ॐ

OM

IN MEMORY

OF

ADI JEGAT GURU

SRI SANKARACHARYA

BORN IN KALADI

KALAVATARA (AMSA) OF LORD SIVA

ADWAITA PREACHER

SUPREME GENIUS

AND

FULLY ILLUMINED JNANI

OM

1. Sat Guru Strotra

1. OM. Brahmanandam parama sukhdam kevalam jnana murtim,
Dwendwatitam, gaganasatirsam tat twam asi adilakshyam,
Ekam, nityam, vimalam, achalam, sarvadee sakshibhootham,
Bhavatitam, tir guna rahitam sat gurum tam namame.
2. Chaitanyam, sasvatham, santam, vyomatitam niranjanam,
Nada bindu kalatitam, thasmai Sree Guruvae namaha.
3. Gaganasadirsamekam, sat chit ananda rupam,
Vimalachalamadhyam tat twam asi adilakshyam,
Sakala vishaya moolam, sarvadee sakshibootham,
Parama sukhadam bhavam Sat Gurum bhavayamee.
4. Yasantar adhimadhyam nahee kara charanam namagotram,
Na sutram na Jatir naiva varno navabhati
Purusho na naphumsam nachasstree,
Nakaram, navikaram, tattwamekam,
Sahaja Samarasam Sat Gurum tam namame.
5. Twam he Vishnu Virinchistam, tamcha devo Maheswara
Twam Chaiva Saktiroopase, nirgunastwam Sanatana.

(The above is good for Nirguna meditation)

6. OM Gurur Brahma Gurur Vishnu Gurur Devo Maheswara,
Gurur Sakshat Param Brahma tasmai Sree Guruvae namaha.
7. Dhyana moolam Gurur Murty Pooja Moolam Gurur Padam,
Mantra Moolam Gurur Vakyam Moksha moolam Gurur Kripa.
8. Sreemat Param Brahma Gurum Vadhamee,
Sreemat Param Brahma Gurum Bhajamee,
Sreemat Param Brahma Gurum Smaramee,
Sreemat Param Brahma Gurum Namamee.
9. Mannatha Sree Jagannatha Mat Guru Sree Jagat Guru,
Mamatma Sarvabhutatma Tasmai Sree Guruvae Namaha.
10. Akhanda Mandalakaram Vyaptam Yeno Chara-charam
Tat Padam Darshitam Yena Tasmai Sree Guruvae Namaha.
11. Nitya Shuddam Nirabhasam Nirakaram Niran-janam,
Nityabhodam Chidanandam Gurur Brahma Namamyaham.
12. Yam Brahma Varun Indra Rudra Maruta Stun-vanthi Divyai Sthvair, Vedai Sanghya Pada Kramo Upanishadde Gayanthi Yang Samagaha—
Dhyanavasthitha gathena manasa pasyanthi Yan Yogino,
Yasyantam na Vidhuhu Sura Suragana Devaya tasmai namaha.

OM ! OM !! OM !!!

Universal Prayer

1. *Asato ma sadgamaya,*
Tamaso ma Jyotirgamaya,
Mirtyur ma Amritam gamaya.

From the unreal lead me to the Real,
From darkness lead me to Light,
From death lead me to Immortality.

Brihadaranyaka, I, 3, 28.

Hamsa Gayatri

2. *Hamsaya vidmahe,*
Paramahamsaya deemahi,
Tanno Hamsa prachodayat.

Let us know the Hamsa (Brahman or God)
Let us meditate on Hamsa.
May that Hamsa, Brahman enlighten us (guide us).

3. I implore Thee, Oh! God! to bless, mankind.
Keep me free from evil.
Bring me to dwell in Thee.

Repeat the above prayer as soon as you get up from bed, just before retiring to sleep, before starting meditation in *Padma* or *Siddha* asan at 4 a.m. and 8 p.m.

Om Tat Sat

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2. Foreword

PRACTICE of Yoga consists of four chapters. The first chapter deals with the fruits of Yoga, the second with preliminary purification (*Kriya Yoga*), the third with *Meditation Proper* and the fourth with some practical findings in meditation and some Yoga-stories of great interest and utmost importance. Many technical terms are avoided as far as possible. Everything is expressed in a lucid, comprehensive manner and style.

I have to express my keen sense of gratitude to His Holiness Swami Adwaitanandji Maharaj for his various, valuable suggestions and trouble amidst his busy hours to go through the manuscripts very carefully.

I am equally grateful to Sree Jaspat Rai Sahib, Dewan, a sincere Bakthi—Jnana Yogi of Jammu, of admirable virtuous qualities and spontaneous generosity for his advancing finance in the publication of this book.

Last but not least, if a single individual is really benefitted by this book on the Practice of Yoga, my sincere efforts (*Brahma Karma*) to serve Brahman, in expression —the humanity and the world at large (*Sarvam Kaluvidham Brahm*, *Neha nana Asthi Kinchana*. Everything is Brahman. There is no such thing as diversity), will be more than amply repaid. It is *Brahma Karma Samadhina*, indeed.

Ram Ashram,
Rishikesh.
12th September, 1928

OM

SWAMI SIVANANDA

NIRVANA SHADAK

(OF SREE SANKARACHARYA)

Excellent for Nirguna Meditation

Sing, Feel and Enjoy Adwaita Bliss

1. *Mano buddhi Ahamkara chittani naham nacha srotra Jihve nacha grana netre,*
   Nacha vyoma bhumi na thejo na vaivu Chidananda rupa **Sivoham Sivoham.**

2. *Aham pranavargo na panchani lame na thoyam na me dathavo naiva kosha,*
   Na vach pani padona cho upastha payu Chidananda rupa **Sivoham Sivoham.**

3. *Na me dvesha rago na me lobha moho mado naiveme naiva matsarya bhanam,*
   Na dharmo na chartho na Kamo na Moksha chidananda rupa **Sivoham Sivoham.**

4. *Na punyam na papam na sukham na dukham—na mantro na thirtha na veda na Yagna,*
   Aham bhojanam neiva bhojyam na bokhta Chidananda rupa **Sivoham Sivoham.**

5. *Na me mrityu Sankha na me Jati bheda—pitha neiva me neiva matha na Janma,*
   Na bandhur na mitram Guru neiva Chishya Chidananda rupa **Sivoham Sivoham.**

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6. *Aham nirvikalpo nirakararupo vi bhurvyapya Sarvatra Sarvendriyani,*
Sada me Samatvam na Mukti na bhanda **Chidananda Rupa Sivoham Sivoham.**

Constantly repeat the slokas. Learn them by heart.

SIVOHAM—SIVOHAM—SIVOHAM
SIVOHAM—SIVOHAM—SIVOHAM

Akanda Brahma Stotra

Sing and Enjoy Bliss

1. Sthānam na yānam na *cha* binḍu nādam,
Rūpam na re*khā* na *cha ḍhā*ṭu varnam,
Drishyam na ḍri*sh*tam shravanam na *shā*vyam,
Ṭa*smai* namo Brahama niranjnāya.

2. Vriksho na mūlam na *cha* palli pallavam,
Pu*sh*pam na gan*dham* na *pḥa*lam na *chhā*yā,
Rūpam na re*kham* na rasādi rūpam,
Ṭa*smai* namo Brahama niranjnāya.

3. *Shā*sṭrama na veḍam na *cha shou*cha sandhyā,
Man*ṭram* na jā*pyam* na *cha ḍhyā*n *ḍhye*yam,
Homam na ya*gya* na *cha* deva pūjā,
Ṭa*smai* namo Brahama niranjanāya.

4. Ar*dho* na ūr*dhva* na shivo na shakṭir,
Na pumām nāri na *cha* li*ṇga mūrti*,
Bra*hamā* na vi*shnu* na *cha* ḍeva rudras,
Ṭa*smai* namo ḍeva niranjanāya.

5. Akhandam na *kha*ndam na *cha* in*ḍra* ḍandam,
Kālo na jīvo na gurur na *shishya*,
*Gra*ham na ṭārā na *cha* meg*ha*mālā,
Ṭa*smai* namo ḍeva niranjnāya.

6. *Shveṭam* na pīṭam na *cha* Kri*shna* rakṭam,
Hemam na ro*pyam* na *cha swa*rn varnām,
*Chandra*rka va*hne* ru*ḍyo* na asṭam,
Ṭa*smai* namo Brahama niranjnāya.

7. *Svarge* na pa*ṇke* nagre na *ksheṭre*,
Jātir na tītam na *cha bhe*ḍa *bhi*nnam,
Nāham na *cha* ṭwām na pri*thak* pri*thak* ṭwam,
Ṭa*smai* namo Brahama niranjanāya.

8. Gam*bhīr dhī*ram nirvāna shū*nyam*,
Sansār sāram na *cha* pāp pu*nyam*,
Vya*kṭo* na vya*kṭam* na *cha bhe*ḍa *bhi*nnam,
Ṭa*smai* namo ḍeva niranjanāya.

SWAMI SIVANANDA

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3. Introduction

THE ultimate import of Vedanta is that the Jiva is identical with Brahman *Tat Twam Asi—Thou art that*. *Sat-Chit-Ananda* is the essential nature of Brahman. But owing to the influence of Avidya, the individual soul identifying itself with the body thinks it lives for the life-term of the body only; cooped up by the brain, it imagines, it has only the knowledge circumscribed by the brain; carried away by the pleasures of the senses, it whirls about in the midst of them, as if they constituted the Real Bliss. But when it wakes up from the dream of the lower things of the body and glances upwards to the higher world of spirit, it discovers its delusions and finds itself to be of the same nature as that of Brahman. This discovery has to be made by each soul in the human body, in which it is functioning, through the 3 main centres of head, heart, and navel. Through the heart, it cuts the heart-knot and realises its all-pervading character when it realises its eternity of existence; through the brain it rises beyond it through its highest seat, *viz.*. Sahasrara which corresponds to the pineal gland in the brain and obtains its omniscience; through the navel it obtains mastery over the mysterious force called *Kundalini* which is located therein, and which confers upon it

an unlimited power—that force being mastered only when a man rises above kama or passion. Psychologists tell us that desires when conquered lead to the development of the Will. When Will is developed to a great degree, naturally great power or omnipotence, ensues. The fact is that Kundalini when conquered leads to unlimited powers and perfections or Siddhis like *anima*, etc., and that Kundalini can only be conquered through rising above the desires of the senses. Constant *Nidhidhysan*, incessant Yogic contemplation, *Yogic Samyama* will doubtless help a long way in the conquest of Deha Adhyas, in the removal of veil of Avidya and in the final establishment in Sat-Chit-Ananda—Brahman.

OM ! OM !! OM !!!

Note this Carefully

1. In the beginning, I wanted to have six chapters to deal with 6 forms of Yoga, Karma, Raja, Bakthi, Jnana, Hatha and Mantra Yogas. But owing to the limited space at my disposal, I had to change my plan, considerably, of course.

2. I have used the term *Yoga* in a *generic sense* It includes Raja, Bhakti and Jnana Yoga.

A. Jnana Yoga

3. Chapter I, No. 8, Goal of Life. No. 9, Sat, Chit, Ananda. No. 10, Moksha Swaroop. No. 11, Omniscience. No. 14, Residuum of Ignorance. No. 15, Panchakosha. No. 18, Nature of a Jivanmukta. No. 21, Fate of Brahmakara Vritti. No. 22, Fate of Dying Body.

Chapter II, No. 18, Sadhan Chathustaya.

Chapter III, No. 10—3, Instrumental Causes. No. 25, Brahmakara Vriti. No. 26, What is Will and How to Develop it. No. 37, Nirguna Meditation. No. 38, Positive Meditation. No. 39, Negative Meditation. No. 40, Meditation on Maha Vakyas. No. 42. No. 43. No. 44.

All these belong to Jnana Yoga

4. Meditation on OM, meditation on Soham, meditation on Mahavakhyas Nirguna meditation are all one and the same.

B. Raja Yoga

5. Chapter I, No. 16, Force of Samskaras. Chapter II, No. 1, Kriya Yoga. No. 2. Ethical Training Yama, Nyama. No. 3, No. 4. No. 6 Asana. No. 8, Pranayama. Chapter III, No. 1, No. 5, No. 6, No. 7. No. 8, No. 22, Awakening Kundalini. No. 28, Meditation on a buffalo. All these concern Raja Yoga.

C. Bakthi Yoga

6. Chapter II, Japa. No. 33, Meditation on Virat. No. 35, Saguna Meditation. No. 36, Meditation on Gayitri.

All these belong to Bakthi Yoga

D. Hatha Yoga

Chapter II, No. 7, Thratak. No. 8, Pranayam. Chap. III, Awakening Kundalini. Chap. IV, No. 4, Anahat sounds.

All these concern Hatha Yoga

Those who want to take up Jnana Yoga, should follow the methods suggested in A group. Those who desire to follow the path of Raja Yoga should take up B group.

Devotional people should follow the methods of C group. Hatha Yogins should follow the methods suggested in D group. *Essence of Karma Yoga is that one should work without desire for fruit, without attachment, without love or hatred, without egoism, with Sama Buddhi, with Samata state of mind, with Brahma Bhav, with Brahma Drishti, with Nirdwandwa state of mind, and with perfectly controlled Indriyas.*

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OM ! OM !! OM !!!

OM

QUINTESSENCE OF VEDANTA

(Attributes of Nirguna Brahman)

Beautiful for Singing and Nididhyasan (Meditation)

1. *Adwaita, akhanda, akarta, abokta,*
Asanga, asakta, nirguna, nirlipta,
Chidanandarupa Sivoham Sivoham

2. *Avyakta, ananta, amrita, ānanda,*
Achala, amara, akshara, avyaya,
Chidanandarupa Sivoham Sivoham

3. *Asabda, asparsha, arūpa, aganda,*
Aprana, amana, atindriya, adrishya,
Chidanandarupa Sivoham Sivoham

4. *Satyam, Sivam, Subham, Sundaram, Kāntam,*
Sat-chit-ānanda, Sampoorna, Sukha Santam,
Chidanandarupa Sivoham Sivoham

5. *Chetana, chaitanya, chidgana, chinmaya,*
Chidākasa, chitmatra, satmatra, tanmaya,
Chidanandarupa Sivoham Sivoham

6. *Amala, vimala, nirmala, achala,*
avāng manōgochara, akshara, nischala,
Chidanandarupa Sivoham Sivoham

7. *Nitya, nirupādhika, niratisya ānanda,*
Nirakara, Hrimkara, Omkara, Kutastha,
Chidanandarupa Sivoham Sivoham

8. *Poorna Para Brahma Pragyana Ānanda,*
Sakshi, Drishta, Turiya, Vijnāna Ānanda,
Chidanandarupa Sivoham Sivoham

9. *Satyam Jnānam Anantam Ānanda,*
Sat-chit-ānanda Svayam Jyoti Prakāsa,
Chidanandarupa Sivoham Sivoham

10. *Kaivilya, Kevala, Kutastha Brahma,*
Shudda, Siddha, Buddha, Sat-chit-ānanda.
Chidanandarupa Sivoham Sivoham

11. *Nirdosha, nirmala, vimala, niranjana,*
Nitya, nirakara, nirguna, nirvikalpa,
Chidanandarupa Sivoham Sivoham

12. *Ātma, Brahma Swaroopa, Chaitanya Purusha,*
Tejomaya Ānanda "Tat Twam Asi" lakshya,
Chidanandarupa Sivoham Sivoham

13. *'Soham' 'Sivoham' 'Aham Brahm Asmi' Mahavakya,*
Shudda Sat-chit-ānanda Poorna Para Brahma,
Chidanandarupa Sivoham Sivoham

SWAMI SIVANANDA

CHAPTER I

FRUITS OF YOGA

CHAPTER I

FRUITS OF YOGA

4. Yoga

(Defined)

1. *Yogas chitta vritti niro-dah.* Chap. I, 2, Patanjali Yoga Sutras.

Yoga is restraining the mind-stuff (chitta) from taking various forms (vrittis).

2. *Sarva chinta parityaga nischinta Yoga uchyate.* (Dattatriya Samhita.)

The state wherein there is no Sankalpa, Vikalpa, by renouncing the formative Will is termed Yoga.

3. *Siddathasiddatho samo bhoothva, samatwam Yoga uchyate.* Gita II, 48.

Balanced in success and failure : equilibrium is called Yoga.

4. *Thasmat Yogaya yujjasva: Yoga karmesu kowsalam.* Gita II, 50.

Therefore cleave thou to Yoga; Yoga is skill in action.

Dwelling in Brahman is Yoga. Harmony is Yoga. Yoga is oneness with Brahman. Yoga is union with

Brahman. Yoga is unity, identity, homogeneity, oneness, sameness with Brahman.

Ta sa drashtu swurupe avasthanam. Chap. I, 3, Patanjali Sutras.

At that time (the time of union) the seer (Purusha) rests in his own unmodified state.

Yoga-samadhi Samattavastha Jivatma-paramatmano. (Dattatriya Samhita.)

Jivatma becomes identical with Brahman. That is Yoga.

5. Miserable Mundane Life

Being much hemmed in on all sides and whirling in different conditions in this fluctuating world, you are ever whirling with delusion and afflicted with pains, like dusts of sand floating in the midst of a large stone. Now reflecting upon Time which is eternal in its true nature, you cannot but term, as a moment, the 100 years of your life. While so, how is it you estimate your life greatly and fall into all sorts of despondencies through the powerful desires ? Who is there so debased in life as you, who are spoiled through your gross mind ? Fie on your uneven life, which cannot be considered as of any moment. Comparing this earth, to the countless universes, you cannot but consider it as an atom. It is really surprising that you should rate high this universe full of pains. Indeed you are unable to find one object in this archaic universe which is uncreate and sweet and beneficent for one twinkling of the eye at least. While so, it is really marvellous to see the heterogeneities of the universe. *Even the greatest of persons will in course of time become the lowest of the low.* All

enjoyments, great men, and their kindred have appeared in former times. Where then is the certitude of existence of all objects now? The innumerable earths with their rulers and their wealth have all perished like fine sands; the Devalokas with their Indras and wealth have all disappeared like fish in the sky above: no limit can be imposed upon the number of universes, Brahmas, mundane eggs and Jivas that have come and gone. Where then are all the objects that have vanished out of sight? Where then is the permanency of this earthly life? It is only by bestowing your desires on the illusion of the *long dream* of bodily delusion in the sable night of the unreal Maya that you have debased yourself to this ignorant state. Enough, enough with all the deaths you had undergone in previous times. Not one beneficient object exists on this earth, either in the beginning, middle or end. Are not all created objects coated over with the varnish of destruction? You enact in your daily life with your body dire sinful acts, painful deeds and illimitable vices. *In youth, you are enveloped with Ajnana; in adult age, you are entangled in the meshes of women; in old age, you groan under the burden of Samsara and debility. You eventually die. Being thus always occupied, when will you find time to devote yourself to the commission of virtuous deeds?* How came this Maya to play and dance in this world? This ghost of your mind dances in the theatre of this universe to the music of the organs. If in the opening and the closing of the eye lids, many Brahmas are created and destroyed, what are you, a puny self, before them?

You are but repeating the same actions as yesterday, yielding but momentary happiness and *enjoyed things do*

recur again. Things seen yesterday do again present themselves to-day. Ornaments, worn with exultation yesterday are again donned by you. And yet, even intelligent persons do not become disgusted with them, and are not ashamed to enjoy them again and again. Like ignorant children that do taste again and again sweetmeats which impart sweetness for the time being, you are also afflicted, ignorant of the true path. Days, fortnights, months, years, and yugas do cycle again and again as formerly, and nothing new crops up. Wealth which only makes hosts of thoughts to whirl in the brains will not confer you bliss. This wealth which the mind covets and is very ephemeral in its nature is utterly useless like a flower-bud in a creeper growing in a well and encircled by a serpent. The Prana! Life which is like a drop of rain water dripping from the end of a leaf turned overhead flits out of the body, at unseasonable times. This life is ephemeral like autumnal clouds or a ghee-less lamp or ocean waves. *Life and death are two acts in the scene (drama) of the Juggler (Brahman). Really nobody comes or goes.* The lives of those who have freed themselves from re-birth are the true ones and the noblest; but others' lives are like those of old asses. There is nothing so baneful as this life which is perishable in its nature and fleeting in the bestowal of pleasures. The fire of desires has scalded you quite. In the present state, even a bath in Ambrosia will not cool you. It is these exer-waxing desires that bring on the pains of re-birth, the heaviest of all pains. This body which is composed of muscles, intestines, urine and faecal matter and is subject to changes, being at one time fat and at another time lean, shines in this mundane

existence simply to undergo pains. What beauty is then to be enjoyed in this body, which is composed of blood, flesh and bone, has the tendency to rot, is the same for the rich and the poor, and is subject to growth and decay. This body is a false air-bag, filled with rotten vegetables, urine and faecal matter, and various kinds of impurities, perspiration, etc.

What happiness is there to be derived from the string-tossed puppets of female bodies composed of joints, muscles, bones and flesh? Where is the beauty in a female? The *real beauty is the emanation from the Atman inside.* Look at the condition of the eyes, face, body of a woman after an attack of 7 days' fever. Where has the beauty gone? What is the state of the body, if a bath is not taken for 3 days? The stink is abominable. Look at the senile woman aged 85 that is sitting at the corner, with rotten eyes, shrunken cheeks, and skin. Where is the beauty in this senile wrinkled state? Analyse the parts of a woman, realise their true nature and abandon totally. If you begin to analyse this body into flesh, blood, bone, your desire towards females will become inimical to you in a short time. Love and attachment for a woman destroys buddhi, Mukthi and virtuous deeds and causes contraction of heart.

If the lust of women which is the source of all enjoyments ceases, then all worldly bondage which has its substratum in the mind, will cease. Even the most virulent of poisons is no poison; but the sensual objects are truly so; the former defiles one body only, whereas the latter adulterates many bodies in successive rebirth. You are the sporting lap dog of the caprice of a woman. You are a slave of desires, emotions and passions. When

are you going to rise up from this miserable state? Those persons who, in spite of the knowledge of the non-existence of happiness both in the past and the present in the baneful objects of the world, do yet entangle themselves in them with their thoughts clinging to them, deserve the appellation of an ass, if not a worse one. If you do not possess Vivek, if you do not try your best for salvation, if you spend your life time, in eating, drinking, and sleeping, you are a cattle, you are a biped animal. I should say, you are worse than a cattle. Because, you will have to learn some lessons from these animals which possess self-restraint.

There are scorpion stings on one side. Serpents are on the other side. Flies, fleas, bugs, mosquitoes, thorns trouble you from one corner. Sun scorches in summer. Cold stings in winter. Influenza, plague, *fashionable appendicitis*, Pyorrhoea, small-box are ready to devour you. There are 3 tapas (fevers) *adhyatmic*, *adideivic* and *adhibhutic*. Fear, delusion, grief, sorrow and misery kill you every moment.

Desires, anger, jealousy, hatred, worry, anxieties and cares torment you every second. Deaths of persons whom you loved most give you severe shock. Yet, you will never renounce this momentary pleasures of senses of this unreal, mundane existence. Such is the depth of sensual enjoyment. You will speak through Ahamkar. "Oh I am a powerful man. I am very intelligent. I can do anything. There is no Ishwara." You will twist your glued moustache and when the scorpion stings you sharp you will call out bitterly "Oh Narayan, Narayan, help me." If the hair becomes grey, you will invent various dyes to blacken it. You will invent "*monkey*

gland grafting" for rejuvenation. If the teeth are fallen, you will put on a new false dental set. You will never leave the "Will to live and enjoy". Miserable wrecks !! indeed !! Hopeless specimens !!

Think deeply. Cogitate. Reflect. Have constant sat sang. Do selfless service, Nishkamya Yagna. Develop the 4 means of qualification. Study Gita, the Brahma Sutras, 12, Classical Upanishads, Yoga Vashista and Vivek Chudamani of Sree Sankara. Remove your doubts by approaching learned Sannyasins. Have recourse to Sravana, Manana, Nidhidhyasan. Remove the veil of Ignorance and rest in Sat-chit-ananda state—"*Atma va are drashtavyah, shrotavyo mantavyo, nidhidhysitavyah.*" "The Self must be seen, heard, thought upon *and deeply pondered.*"—Brihat.-Up., IV, 5.

OM ! OM !! OM !!!

NOTE.—Lust is a potent force, very difficult to be got rid off. So, I have to place such a mental picture before the minds of vast majority. Really, a woman should be adored as *Mother-Shakthi*. She is the creatrix, generatorex and nourisher of the Universe. She must be revered. In India, Religion is preserved and maintained only through the devotional element of women. Devotion is a fundamental characteristic of Hindu ladies. Hate lust but not women.

6. Your Real Nature

(*Sat-chit-ananda State*)

Your real nature is *Sat-chit-ananda*. You are Existence Absolute, Knowledge Absolute and Bliss Absolute. You are identical with Brahman (*ananya*). You are one with Brahman. "*Tat Twam Asi*" "*Thou art that*". Never, never, forget this. You are the creator of this

universe. You are the Lord of Nature. The whole world is your handicraft. Sun, Moon and Stars all speak of your Glory. There is not the least doubt about this. Desire, weakness, pain, anger, inability are all *Upadhi Dharmas.* They are all wrong *Samskaras*, due to Ajnana or Avidya. The Upadhi Dharmas do not belong to the *Thing itself.* You are Infinite, Eternal, unchanging, all-pervading existence. You are *Anandamaya.* You are *Sat-chit-anandamaya.* You are *chinmaya.* You are *tanmaya.* You are Jnanamaya. You are Tejomaya. You are Satyam. You are Paripoornam. You are *Akanda Ek Rasa paripoorna Sat-chit-ananda Para Brahman.* You are *Kaivalyam.* You are *Keval.* You are Turiya. You are *Drik.* You are *Mahakaran.* You are Satmatra. You are Chitmatra. You are Satsamanya. You are *Nitya, Shuddha, Siddha, Buddha, Mukta.* You are Niranjan. You are *Chaitanyam.* You are *Santam, Sivam, Subham, Sundaram, Kantam.*

You are Akanda, Aparichinna, Adwitiya Brahman. You are Asanga, Akarta, Abokhta. Asakta, Nirlipta. You are the source of all things. You are the source of Vedas. You are the source of all knowledge. You are the *Sakshin.* You are the *Mayavin.* You are the illuminator. You are the Supreme. You are *Purushottama.* You are Siva, Vishnu and Brahma.

Moksha is not something to be achieved. You are already free. You are ever free. It is already achieved. Every being is one with the Absolute, is, in fact, the Absolute; what is to be achieved is destruction of the sense of separateness, which being accomplished, moksha is easily realised. As milk poured into milk, oil into oil and water into water, becomes united and one with it, so

you become one with Brahman after realisation. Bondage and liberation which are conjured up by Maya, do not really exist in Brahman, as the appearance and exit of the snake do not abide in the rope which suffers no change. There is neither death nor birth, neither bound, nor striving for freedom neither seeker after liberation nor liberated—this is the ultimate truth (transcendental view).

Remove the veil of ignorance (avarana), which is hiding your real swaroop. Destroy Egoism, the sense of duality, sense of separateness. You will shine in your own Glory. You will rest in Sat-chit-ananda state. "*Tat Twam Asi*"—Oh ! Dear readers ! ! !

OM! OM !! OM !!!

7. God Realisation

(*Very, very easy*)

Raja Janaka realised in the twinkling of an eye. Raja Katwang realised within a Muhurtha. Raja Parikshit realised within a week. Swami Ram Thirtha realised within two years. Realisation is not at all difficult. It is as easy as anything. It is even more easy than learning logic or mathematices. Once you have disciplined the mind, and fixed on the *lakshya*, (point,) it will simply remain fixed without any trouble. Mind is a good fellow. It depends upon the way in which you train it. It is quite a willing, obedient servant. There is nothing so pleasant as meditation. It is all Ananda. It is all Joy. It is all Happiness. You must make a firm start. That is wanted. Draw inspirations from the living

Jivanmuktas, Sree Arabindoo of Pondicherry, Ramana Maharishi of Tiruvannamalai, Madras, Siddarood Swami of Hubli. There are many earnest Sadaks also all educated and noble Sannyasins. Move with them. Clear your doubts. Get the method. Have *intellectual conviction, intellectual grasp of Brahman.* Practise Nidhidhysan. March courageously with Sraddah banner, Vairag coat of arms and *pranava* Omkara band, in the Brahmic field of Nidhidhysan. You will get Sanguinous victory in the attainment of Brahma sakshatkar. Make effort. Awake-up-Arise. Stop not till the goal is reached. You can realise within two or three years, if you are an earnest Sadak.

OM ! OM !! OM !!!

8. The Goal of Life

Atman—our real self is *Brahman.* It is pure, indivisible, omnipresent, omnipotent, pure, perfect, etc. It is Existence, Light and Bliss. It is timeless, spaceless, causeless, free, and self-luminous.

In the movement of nature, the self represents itself variously. In the *physical consciousness,* Atman becomes the material Being, *Annamaya Purusha.* In the *nervous consciousness,* it becomes the *Pranamaya Purusha.* In the mental consciousness it becomes the *Manomaya Purusha.* In the *supra-mental consciousness* which is dominated by the Truth, it becomes the *Vijnanamaya Purusha.* In the consciousness of universal beautitude it becomes the All-Blissful, all enjoying *Anandamaya Purusha.* In the consciousness proper to the Divine self-awareness, it becomes

the All-conscious soul, source, and Lord of the Universe, *Chaitanya Purusha.* In the consciousness proper to the state of pure, divine existence, it is *Sat Purusha.*

Man can have any one or all of these experiences, as *essentially he is Divine.*

Sat-chit-ananda is the manifestation of the higher Purusha. Mind, life, body manifest in the lower nature —Apara Prakriti. Mind, life and body are in the state of death. Realisation of Sat-chit-ananda in the body is the aim of human evolution.

Condition of Self-Realisation. It is the *mental ego sense that creates distinction* and brings on pain and suffering. It is due to false identification through Ignorance (Avidya) with the limited mind and body to the exclusion of the sense of *Unity* with all Existences. *The elimination of egoism is the sole condition of Self-Realisation or achievement of freedom from the thraldom of matter. Renunciation of egoism and not of activity is the goal.* With the disappearance of the feeling of identification with the *lower-self,* mind, life, body—the Real self or *Higher-Self* manifests itself spontaneously.

9. Sat-Chit-Ananda

(Not three, but one)

Sat-chit-ananda are the positive attributes of Nirguna Brahman. These are the three highest attributes of Brahman which the human intellect can conceive of— Water has got in itself three essential attributes liquidity,

sweet taste, and lustrous colour. They do not appear as distinct and different. They are one. In a candle flame, you will find heat, luminosity and redness. These three attributes are co-existents in the flame. They are not distinct and different. Similarly, Sat-Chit-Ananda are not three attributes, but one. They are co-existents in Brahman. They are the essential nature, *Swaroop* of Brahman. They are like *Hastha-Pani-Karam*—which are the *pariyaya sabdha* for hand. Hastha, Pani-karam are not three distinct things. They all denote hand. In the phenomenal universe you find, *Asat*, *Jada*, *Dukha*. It is to differentiate these three negative attributes of *Anatma*, three positive attributes are introduced in Atma. Sat is chit. Chit is sat. Chit is ananda. Sat is ananda. That which is chit only, can be Sat—which exists at all times in the past, present and future and which has no beginning or end. Chit is that which is Self-luminous, self-effulgent, self-radiant, *Swaprakash*, *Swayam Jyoti*. At the same time it illuminates everything. All shine after Him. "*Tam eva bantam, anubati sarvam, thasya bhasa sarvam idam, vibhati*" (Katho Upanishads). It is the illuminator of all. It is the source of all knowledge. Buddhi, Manas, and Indriyas all borrow their light from Brahman, just as water exposed to Sun, borrows heat from the Sun.

10. Moksha Swaroop *(Paramanandaprapti)*
(Conception of the *Summum Bonum*)

One might argue that if cessation of Ignorance be a momentary condition and not a continuous state,

absolution would not be a permanent end of life. In other words, absolution consists in absence of Ignorance; now this absence must be continuous; else absolution would not be an eternal freedom from mundane existence.

It was a fundamental tenet of one of Sankara's direct disciples, Padmapada who concludes his long argument as regards the nature of liberation with the sentence '*Thasmat mithya Jnana nivrithi matram Moksha*,' *i.e.*, Absolution consists solely in the cessation of false knowledge.

1. It may be replied that the cessation of Ignorance by itself does not constitute the chief end of life, because it is neither absence of pain nor attainment of bliss. It is the complete destruction of worldly pain and the realisation of unceasing bliss that is regarded to be the main end of life. The cessation of Ignorance is, no doubt, useful in as much as it results in the absence of all pain and realisation of all bliss.

2. Chit Sukhacharya proceeds one step further. He holds that not only the cessation of Ignorance, but even the absence of all pain does not constitute the end of life. The *summum bonum* consists only in the realisation of all bliss, which is a synonym for Self-bliss. The absence of pain is an invariable antecedent of the manifestation of Self-Bliss, just as the cessation of Ignorance invariably precedes the absence of pain. He establishes his own theory by the following arguments.

All kinds of human activity are directed towards only one end, *viz.*, attainment of happiness. Now happiness is the essential nature of Self, which is hidden by pain, the result of Nescience. The absence of pain which follows

the destruction of Ignorance means the absence of that which prevents the manifestation of happiness, which forms the essence of Self. Thus the absence of pain is coveted in so far as it leads to the manifestation of Bliss. In other words, the absence of misery is subordinate to happiness, because it is desired not for itself but for the realisation of happiness.

The converse of Chitsukha's theory—that the absence of pain is coveted for itself and the attainment of bliss is subordinate to it is untenable. If the cessation of pain were the sole end of human activity, the gratification of sexual appetite, for instance would be coveted by none. Because that appetite, if it be unlawful, would be mingled with numerous cares and anxieties which none would undergo had the cessation of pain alone been the sole end of the activity to gratify it. But as the momentary pleasure accruing from the gratification of lust, though fraught with excessive cares, is sought for with the utmost eagerness and vehemence by some bestial persons, it follows that they set before their eye, not the mere absence of pain, but the attainment of pleasure as the end of their activity.

The momentariness of this pleasure does not in the least show the absurdity of the end proposed by Chitsukha, because pleasure is a positive idea and consequently admits of increase and decrease. The individual may, therefore, voluntarily suffer a number of anxieties for attaining a state replete with Joy. The vicious person, therefore, sets a high value even upon the momentary pleasure, and hence willingly undergoes all kinds of trouble. If absence of pain were the end of human activity variety of miseries would not be voluntarily accepted for

that ultimate absence of pain cannot outweigh the antecedent miseries.

It should not be supposed, however, that Vedanta sets the pleasures of the senses, either lawful or unlawful, as the chief end of human life. For it condemns even intellectual pleasures, which are finer than those of the senses, when compared with the immeasurable Bliss of Self. 'It is the essence of moral weakness that it forms a mistaken estimate of present good, and a want of proportion will, therefore, be found of necessity between the objects of desire and the means employed to obtain them.' The Upanishads teem with the idea that the highest phenomenal pleasures realisable in the world of Brahma are mere drops when compared with the ocean of Self-Bliss in which a released soul fearlessly swims. It is with the view of raising the ideal of happiness that Vedanta lays so much stress upon the moral culture of the auspices. The Bliss of Self is noumenal and has no bounds.

Thus the cessation of worldly pain does not, like the cessation of Ignorance, constitute the chief end of human life. The realisation of pure Self-Bliss is and ought to be the guiding principle of our activity. (Siddanta lesha.)

Q. What is the *Swaroop of Moksha ?*

A. Sarva Dukkha Nivrithi, Paramananda Prapti.

Q. What is Sarva Dukkha Nivrithi ?

A. Removal of all kinds of pain, Avidya and its effects, birth and death, etc.

Q. What is *Paramananda Prapti ?*

A. Nitya, Nirupadhika, Niratisaya Anandam.

Eternal, free from Upadhis, or limitations, illimitable, and infinite Bliss.

A Raja Yogi gets *Siddhis* (powers) through Raja Yogic *Samyama*. A Jnani exhibits his Siddhis through Will (*Sat Sankalpa*). In Kaivilya Mukti, there is freedom from decay, death, hunger, thirst, grief, pain, delusion, sorrow, misery, doubt, fear and sin. *A Jnani can never have the least pain, even his leg is amputated.* He has all powers save the power of creating a major universe.

11. Omniscience

A normal Nir-vikalpa Consciousness is a very, very rare condition. You may remain in Nirvikalpa Samadhi for some time, but it is extremely difficult to have a *normal*, *nirguna*, Brahmic consciousness always. It was only persons like Sree Sankara Acharya and Sree Dattatriya with special *Ishvara kala* had attained a perfect, *normal*, nirguna consciousness.

Brahman is the knower of all. Brahman is the author of all knowledge. He throws light upon all objects of the world. All shine after Him (Katho Upanishad). Brahman is not a knower in the ordinary sense of the term. He is not All-knowing but *All-knowledge itself*. He is not All-powerful, but *power itself*. *Sat-chit-ananda* is His *Swaroop* or essential nature but not a perishable attribute, like the blue colour of a cloth. Anandam-Bliss is His body. Knowledge-Chit is His body. Brahman is all in all. He has neither form nor instruments. Omniscience and omnipotence constitute His very nature.

"*Sarvendria Guna bhasam Sarvendriya vivarjitam*
Asaktam sarva bhruchaiva nirgunam guna bokht-rucha."

Gita XIII, 14.

Shining with all sense-faculties without any senses; unattached, supporting everything; and free from qualities, enjoying qualities.

The head of Brahman is All-Bliss; the trunk is All-Joy; right hand is All-Satisfaction; left hand is All-Contentment. His ears can see; his eyes can hear; his legs can eat; his nails can speak and deliver lecture because He has knowledge as his Swaroop.

Omniscience

1. *(Through Swaroopa Jnana)*

The world does not exist apart from Brahman. Ishwar, Jiva and world are three different aspects of Brahman. *Swaroop* is Ishwar. *Swaroop* is Jiva. Swaroop is Jegat or world. Swaroop is Mowna or Jnana Silence where there is no sound. Attainment of Jnana is that state wherein, the Jnani or Jivanmukta experiences, that Brahman, Ishwar, Jiva, and world are one. He finds *Aikhyam* amongst these 4 classical categories of Vedanta. Nothing exists outside Brahman. The world is *Mitya* in the sense it is *phenomenal.* It is relatively real. The world becomes nothing when compard with the Infinite Brahman. The world is not so real as the unchanging Brahman. From the Transcendental or Metaphysical standpoint the world does not exist. When compared with the Absolute, the world is *like the foot print of a calf.* This is Vashistji Maharaj's view in his celebrated Yoga Vashist. When compared with the Infinity, the world is a dot, a pin's point, a mustard grain, a bubble, a straw

floating in a river. That the world has a phenomenal existence is Sree Sankara's view also. You will find this ringing note throughout his famous Viveka Chudamani.

According to Sree Sankara Maya is *Anirvachanyee* indescribable, neither *sat*, nor *asat*, neither distinct nor identical. This doctrine is being hopelessly misconstrued by many current Vedantins who say that there is no world and who bring forward the analogy of *Sasha Vishana*, *Vandhiya putra*, *Gaghanaravindham* (horn of a hare, barren woman's son, and sky flower) in support of their argument. The theory of *Ajati Vad*, absolute non-existence of the world like barren woman's son is absolutely untenable. It has no place in the domain of philosophy. No philosophers have accepted this theory. The universe runs on well-established definite laws. There is an Ishwar who guides the Jivas and affords fruits according to their karmas, actions. There is positive, rational philosophy which deals logically with all cosmological, psychological, theological and eschatalogical problems. If you take up *Ajati Vad*, all these things will have to go to dogs. This theory has wrought serious disaster on India. Only very very few people, a microscopic minority are fit for Jnana Yoga, pure and simple. For the vast majority, either Karma Yoga pure or Karma and Jnana combined or Karma and Bakthi combined is conducive and suitable.

This theory of *Ajati Vad* has made several of our young men retire into forests for contemplative life aimlessly. They have not properly understood the Vedanta philosophy and the rationale of meditation. They have ignored the world totally on the ground that

it is absolutely non-existent. They have neglected the proper maintenance of physical body also. Meditation is a very difficult process. Those who are able to meditate for twenty-four hours can only take up to absolute seclusion for a long time. A novice can hardly keep the mind fully occupied during seclusion. He does not know how to handle the mind and fix it properly in the Lakshya. All physical neglect of the body leads to gradual debility. In the long run, owing to debility and mental lethargy consequent on the irrational seclusion, many Sannyasins become *tamasic*, which is mistaken for *Sattwa* (which is intense activity). They become absolutely useless either for themselves or for the world. All possible care should be taken to keep the body in a healthy condition. A Sadak should take more care than a worldly man, because it is with this instrument that he has to reach the goal. At the same time, he should be quite unattached to the body and be prepared to give it up at any moment. That is the proper ideal. When he finds that after some years of seclusion he has made no improvement, and that he is passing into Tamas, he should come up to the world, and combine both congenial action and meditation. He can evolve through activity, but Tamas will totally annihilate spiritual growth. Brahman has within himself this world as a *movement of ideas*, or *a mode of being* without being least affected by phenomena. You, as a poor, insignificant jiva, have within yourself a dream world of phenomena, and you are not a bit affected by these changes. When such is the case why not, an omnipotent Brahman have this phenomenal world within himself? Brahman is omnipotent. He can do anything He likes. He can be

Nirvikalpa. He can be Savikalpa also. He can be Nirakar. He can be Sakar also. He can be Nirguna. He can be Saguna also. Because, He is omnipotent. You cannot comprehend transcendental matters with the limited, gross intellect in time, space, and causation. That is the trouble. You cannot rightly understand the principle "To be a Witness of the mental modifications and at the same time to utilise mind, and body as instruments in the performance of all worldly activities". Why, because, your Buddhi is impure owing to worldly attachment and passions. If you are unable to be a Witness and at the same time a doer also without being least affected by these actions, you bring down Brahman also to your own level from anthropomorphic view point and argue that Brahman also cannot be a Sakshin and an actor also at the same time. You imagine that what is impossible for you is impossible for Brahman also. This is simply peurile and anthropomorphic. Brahman is *Sarva Sakshin.* He is Witness of all. He works in all bodies also.

A *Jnani* or Liberated soul does not see the world, just as you do. He does not see the various objects outside himself. He sees everything within himself. A Jnani, through Swaroopa Jnana, exercises *direct* omniscience, and has perfect cosmic consciousness.

Omniscience

2. *Through Samskaras in Maya*

The second method is that a Jnani has *indirect* omniscience through the medium of Samskaras or modifications

in Maya. The modifications of Maya are nothing but the totality of the finest states of Individual minds. The subtle impressions of the minds of all creatures which have the universe of things for their object *float about* in Maya. The fine Samskaras which are lodged in the individual *Karan sarir*, (cause-body) of men are all linked in Maya. A Jnani operates through the Mayaic Samskaras and obtains indirect omniscience.

12. Samskara Raksha

(Protection of Spiritual Impressions)

Though through the purity of mind derived from the performance of holy duties in last births, you feel confidence that the Veda is the source of true knowledge, and you are anxious to attain the *summum bonum* through knowledge, yet you are drifted here and there in objects of pleasure, being influenced by the latent impressions of evils (*Vishaya Samskaras*). This attachment to worldly things, which acts as a barrier in the attainment of truth, must be crushed down by proper Vichar, Vivek and well-directed strenuous efforts. For some months, you remain in closed rooms, and you progress well with good concentration and meditation. All on a sudden, some disturbance or other comes and upsets your meditation. Your friends are your real enemies in one way. They drag you for some business or other into the world. You are drawn forcibly through moral sentiments. It is irresistible. It is of course, inevitable. You should call this as a form of weakness. To sacrifice your ideal, for the sake of pleasing some of your intimate friends is really

far from commendable. By your mixing with these worldlings, your new spiritual Samskaras, will be obliterated, will be effaced and you will find it extremely difficult to regain your original state, despite your re-doubled efforts.

Dangers of Mixing

Mixing with worldly minded persons is highly disastrous for a *Sadak*. The two currents are diametrically opposite. A worldly minded man and a Sadak move in diametrically opposite poles. A worldly man is very fond of talking. He is garrulous. He suffers from lingual diarrhoea. Gossipping, idle talk, long talk, big talk, tall talk, all afford him greatest pleasure. Whereas a Sadak is a man of few words, to the point and that also on spiritual matters. Worldly topics do not interest him at all. On the contrary they give him acute pain. The mode of thinking also differs in two cases. In the instance of a worldly man thinking consists of wife, children and the ways to amass wealth, the means of sensual enjoyment. The thinking is very shallow. A Sadak has sublime thinking of Brahman. A worldly man does an action always with a selfish motive. A Sadak does unselfishly with a strong feeling that the whole world is nothing but his own Self. If a worldly man has Rs. 100 with him, he always thinks of saving for the future. A Sadak spends the whole amount the same day. A worldly man is a man of complexity and multiplicity. A Sadak is a man of simplicity. A worldly man wants company. A Sadak wants entire solitude. *You must always remain alone. This is a very, very, important*

matter. I have to again reiterate that this is indispensably requisite. I have to emphatically assert again that solitude is a *sine qua non*. I have to again impress upon your mind that solitude for sadhana is a great *desideratum*.

"Oh solitude! Where are thy own charms." This was the spontaneous flow of expression from that poet when he was one with the Nature—sentiments of sublime and the beautiful. If you have once tasted properly to the very depth the happiness of solitude, you will never leave it at any cost. It is only those who have a preponderating Vishaya Samskaras that flutter about from Brindawan to Benares, from Benares to Jegannath, like a wild butterfly. Solitary places like *Swarg Ashram*, Rishikesh and *Uttar Kasi* have a beautiful charm of their own. It is indescribable. It is to be felt and understood by the subtle *Nidhidhysan Buddhi*. A gross, worldly practical Buddhi can never discriminate and understand, the beauty, and peace of such remarkable places, the Supreme abode of Rishis and Sages. The spiritual vibratory conditions that are present in these places can, by themselves, take a man to Samadhi without any efforts. The Himalayan vibrations, soothing and soul-elevating influence of Holy Ganges can turn an inveterate atheist and a materialist into a staunch spiritualist. Live for 3 months in these places. Realise yourself the charm, grandeur, and benign influence of solitude.

Back to the point. In the world, there are minds in various stages of growth. There are people of diverse mentality. There is multiplicity of minds. There are two sets of currents, attraction and repulsion in the mind.

When you mix with people of different mentality, you are naturally attracted towards some and repelled by others. Secondly, there is the jealousy current also. When you see other persons who are in the possession of higher virtues, possessions, etc., you will be naturally affected during your earlier stages of *abhyas*. These hostile currents are unfavourable, as they disturb the peace of mind. So meditation will suffer. Further when you mix, you will have to talk much. You will be forced to talk a lot. That means wastage of energy. All energies must be very carefully conserved by a Sadak. All the doors must be entirely shut out, through complete *Pratyahara* (abstraction). Thirdly, if you do not know to protect yourself—the prana sheath—your valuable prana will pass away to other persons. Your *magnetic aura*, your mental aura, your pranic aura will flow to other weak persons. This is termed as *Vampirism*. There will be considerable loss of prana. You must know the process of protecting yourself by developing an auric shell. A young mango nursery has to be fenced properly in the beginning. A small fire started by the collection of few dried leaves or bits of straw will be doubtless extinguished if you suddenly introduce a big log of wood in the fire. You are like the mango nursery, like the small fire in the sadhana stage. How can you withstand against the hostile currents of the world? What you have gained in five years through hard practice will be irrecoverably lost in a month by *promiscuous mixing* with worldlings. Several persons have complained to me that they have lost the power of concentration by mixing and they cannot attain the same state they had during the seclusion.

You should not enter the world before five or six years of seclusion. You must test how you fare when you enter the world. If you are not a bit affected, if you can keep the constant balance of mind, if you can rest on the Atman, you can move in the world. Otherwise wait for some time more in seclusion, and continue sadhana.

There is no harm in your mixing with a congenial person who is also devoted to meditation, study and other spiritual pursuits, for one hour daily, and in whose company you notice pleasure, and elevation of thought. You can discuss on various, abstruse, philosophical points. You will find this useful. You can be in the company of higher, spiritual personages who enter into Samadhi. Their company is highly beneficial. Instinct will speak aloud from within that such and such company is elevating and such and such company is depressing. If you find that the company of a certain person gives the least depression, shun him the very moment.

Downfall

I know of several persons, who have had a terrible downfall from their spiritual heights, owing to indiscriminate and promiscuous mixing. They have entered the world hastily, without testing. They have been reduced to a level worse than a worldly man. Old, evil Samskaras are only waiting for an opportunity to crush you down. All the old vasanas return, and attack you with a tremendous force. The cravings become accentuated and intensified, during the period of downfall. You will find it difficult to rise again.

Beware

Always protect your Samskaras. Do not allow them to be obliterated. It is difficult to regain what is lost. Exercise *Vichar*, *Vivek*, always. Utilise your Will to resist evil influences. Ever control the Indriyas. Have perfect Vairag. Dull type of Vairag is of no use. It must be sharp and sharper too. If you allow the senses to run riot, Vivek and the spiritual Samskaras will be annihilated. *Live in seclusion. Do not mix, observe Mowna.* You can be quite safe. You will be far away from the danger Zone. When you have become a *Siddha*, enter the world and give spiritual uplift to the humanity.

Sree Arabindo Ghosh has shut himself in one room in Pondicherry for the last twenty years. He has never come out for a walk outside even for a single day. This is truth. This is not exaggeration. His brother Sree Bharinder, M.A., a developed Yogi, has shut himself up in a room for the last six years. Mahatma Krishna Ashram is in seclusion with Kashta Mowna, in Dharali village near Gangotri for the last eight years. Lord Buddha shut himself up in Uruvula forest for six years. Lord Jesus Christ was in seclusion for eighteen years (the missing period). Swami Ram Thirth had seclusion in Brahmapuri near Rishikesh for a couple of years. Why not you also become an Arabindoo of world-wide celebrity ?

N.B.: Everything should be done gradually. It is very difficult for a man who was on the world to shut himself completely in the room, and observe Mowna also. It will be very painful and troublesome for a beginner. He should slowly train himself. He should gradually train the mind by observing Mowna once a week and

remaining in the room for certain number of hours. He should have walk in the evening along the Ganges or along the sea side or any suitable place. For a Sadhu, fresh air, invigorating cold baths, evening stroll, moderate exercise are very essential. He cannot afford to have milk, ghee, etc., and he has to depend upon help from Nature in a variety of ways. All throughout the sadhana period, strong common sense should be used. After a period of two or three years, you will be able to remain in a closed room alone all throughout the day. Because, you now know the process of manana, reflection, and nidhidhysan or meditation. You can spend six hours in meditation, and six hours in study or *Swadhyaya*. The mind has now properly adjusted to the new life. There will be no trouble. You will be highly delighted to remain alone always. You do not like to be disturbed even for a day. You do not want to lose the peace and bliss of solitude. You depend on Atman within now for your help, strength and happiness and not without. You now are fully aware that all knowledge comes from within. You have now a changed Being. You have a changed psychology. Worldly minded persons cannot properly comprehend your metamorphosed nature.

13. Yoga and Jnana

Jnana Yoga is the *royal road* and is described in every practical treatise of Vedanta. The point of starting is the hearing of Vedanta texts from a profound and sympathetic teacher. It is only the Upanishads that can give accurate knowledge of Brahman. The proper hearing from beginning to end will convince the hearer that the ultimate

import of all the holy texts is in establishing the identity of Individual Soul with Brahman. The doubt as regards the validity of the Vedanta texts, the recognised source of Brahma Jnana, is removed by hearing. The second step is ratiocination of what is heard. Reason is allowed to examine from all sides the import of Vedanta texts. All possible doubts with respect to the nature of Brahman, the subject of inquiry, are set aside by ratiocination. The conviction of the absolute nature of self brought about by hearing and ratiocination is verified by experience based upon deep meditation of self. *Constant meditation* does away with all forms of perverse knowledge and obstructions (*Viparetha-bhavana*) in the form of impressions of actions, and reveals the true nature of Self. The moment the absolute character of Self is realised, the phenomenal world subsides together with its generating cause Maya. The destination is now reached and the aspirer becomes the perfect *Paramahamsa.* "When seeing Brahman as the highest and the lowest everywhere, all knots of our heart are broken, all sorrows are split, all doubts vanish and our works become nothing" (Mundaka, III, ii, 8) (Siddanta lesha).

2. The same goal can be reached by Yogins also by contemplation of Brahman devoid of qualities. Holy texts like the following evidently show that contemplative devotion to the Absolute is another means of liberation.

"That cause can be comprehended by reflection over its nature through Vedanta texts as well as by contemplation of its absolute nature."

"The goal which is reached by philosophical enquirers is also attained by contemplators."

The Sruti text which denies the contemplation of Brahman should be understood in the sense that Brahman as such is impossible to contemplate. In like manner, the text which shows the impossibility of knowing it, means that it can never become the object of knowledge in its absolute nature. All the methods of knowing and contemplating Brahman are based upon that aspect of Brahman which is quite close to the Absolute. That aspect vanishes when the knower or contemplator ceases to exist as an independent entity.

No sharp intellect is required of the aspirer in Yoga line. It is sufficient if he be perfectly moral, self-controlled and devoted to his teacher. The teacher, too, need not be as learned and profound as in the first case. He must be pure in conduct and thoroughly conversant with the traditional lore.

A perfect sage of Jnana Yoga method, both learned and moral, can give lessons in philosophy and contemplation to his two disciples of different, mental calibre.

It may be noticed in conclusion that though contemplation is a means of liberation, it is not as efficacious and prominent as philosophical investigation, because a man whose obstructing sins are washed off realises Brahman by the latter more easily than by the former. An aspirer for realising Brahman who works through contemplation is advised to proceed by the scientific method of Patanjali. (Siddanta lesha).

Another important difference

Yogas chitta vritti nirodah, chap I, 2 Sutra (Pantanjali Yoga Sutras).

Yoga is restraining the mental modifications. Now, a *Yogi plugs his mind,* as it were, through effort, just as you plug a bottle with a cork. He tries to make the mind quite *blank.*

Whereas a *Jnani* does not care a bit about the mind during meditation or *Nidhidhyasan* stage, though he has tranquillised it through effort, *Sama* in the beginning. He rests on Brahman through *Brahma Akara Vritti*, generated through the hearing of Mahavakhyas as '*Tat Twam Asi*' or '*Aham Brahm Asmi*'.

This *Brahm Akara Vritti* is a Sattwic modification, *parinama of Sattwic Antakarana*, which envelops, environs and embraces Brahman. A Jnani, remains as a Sakshin or silent witness of the mental modifications (he does not plug the vrittis, as a Yogi does) and uses the mind and body as instruments. A Jnani is always in Samadhi, even at work also. Whereas a Yogi, can enter into Samadhi only in closed rooms, in an asana (*Jada Samadhi*). A Yogi is affected by Maya, during Jagrat state, when he is out of trance or out of Samadhi. A Jnani does not want an Asan. He is in Samadhi) while walking also (*Chaitanya Samadhi*). A Yogi cannot work while in Samadhi, whereas a Jnani can work while in Samadhi. The method differs. A Jnani has a *dual consciousness*, just as a trained man typewrites, plays on the piano, a lady does nitting and embroidery work, at the same time both are talking to the adjacent friends also. There is no 'in trance' and 'out of trance' for a Jnani. He is always in Samadhi. He is not affected by Maya, while at work.

2. There is a difference in the start also between Yoga and Vedanta. A Raja Yogi starts with *mind,*

whereas a Jnana Yogi starts with *Buddhi* and *Will* (to be more correct starts directly with Atman).

3. A Jnana Yogi, ratiocinates, reasons out, reflects, argues from cause to effect, from effect to cause, analyses and synthetises, investigates, discriminates. This is *Savitarka* method. He uses the *Neti-Neti Doctrine —not this, not this*. I am not the body. I am not the mind. I am *Sat-Chit-Ananda*—Swaroopa *Sivoham-Sivoham—Aham Brahm Asmi*. I am Brahman.—(*Na Aham but Soham*) (not this, *but I am He*). *As he thinks, he so becomes*. According to the *Brahmara keeta Nyaya*, he constantly, and intensely thinks he is Brahman and becomes a Brahman. A Raja Yogi converts all vrittis into one *vritti* Savikalpa Samadhi, and by giving up this last vritti also, enters into Nirvikalpa and then knows he is Brahman.

4. A Jnana gets instantaneous Mukti (*Pralaya*) (*Atyanta Pralaya*). A Yogi passes through different stages, from chakra to chakra scientifically. He crosses plane after planes. They both meet at the junction platform, *Suddha Brahman*.

14. Residuum of Ignorance

This is the sustainer of liberation in a living state. The sham appearance of body and its activity of a released soul can only be accounted for by the admission of a portion of Ignorance, which subsists for a while even after the rise of knowledge. When the influence of fructescent works comes to an end, that appearance also ceases and the liberated sage is merged for ever in the illimitable ocean of pure *Sat-Chit-Anand*. The former

state is called *Jivanmukti* or liberation in a living body ; the latter *Videhamukti* or liberation after the destruction of body. The difference between the two kinds of liberation is rather in name than in essence, for the identity of the Individual Soul with the Supreme Soul which transcends all difference is vividly manifest in both the states. Even fructescent works, the sustainer of the body and its activity, do not exist apart from the Brahman in the eye of the released soul. They explain, however the harmless activity of the perfect sage to the unreleased beings. Vidaranya, therefore, in his Jivan-mukti Viveka does away with all distinction between the two kinds of liberation.

1. Some are of opinion that *Moola Ajnana* or Primitive Ignorance, which is possessed of the two powers of concealing and projecting, retains a little of the latter after the rise of knowledge owing to the presence of fructescent works. This degree of the projecting power of Primitive Ignorance explains the possibility of liberation in a living body (Siddanta lesha.)

2. Others maintain that the impression of Ignorance which survives the destruction of Ignorance is the sustainer of Jivanmukti. That such an impression is possible to exist even after the removal of the substance of which it is the impression is proved by the scent of garlic coming out of the vessel which has been thoroughly cleansed (Siddanta lesha).

3. A third view is that Primitive Ignorance itself which exists in a lifeless state like a burnt piece of cloth is the cause of Jivan-mukti (Siddanta lesha).

4. Sarvajnatmamuni, however, throws off the burden of explaining the nature of the portion of Ignorance which

keeps up Jivanmukti by distrusting that kind of absolution. He is of opinion that the movement the essential unity of Intelligence is comprehended, the world, including body, and its activity, ceases to exist in the eye of the released soul. *The sage is no longer existing in the ordinary sense of the term.* He is all Existence and Bliss. Thus there is only one kind of absolution in which everything is reduced to Brahman (Siddanta lesha).

5. PANCHA KOSHAS

15. Pancha Koshas—5 Sheaths

1.	Annamaya Kosh ...	...	Food Sheath
2.	Pranamaya Kosh ...	...	Vital Sheath
3.	Manomaya Kosh ...	...	Mind Sheath
4.	Vijnanamaya Kosh ...	...	Buddhi Sheath
5.	Anandamaya Kosh ...	...	Bliss Sheath

Annamaya Kosh is in the physical body. Pranamaya, Manomaya and Vijnanamaya Koshas are in the mental body (or astral body). Anandamaya Kosh is in the cause body or Karan Sarir. This is according to Vedanta.

Sree Arabindo Ghosh puts down Pranamaya Kosh in physical body, Manomaya Kosh in mental body and Vijnanamaya and Anandamaya Koshas in the Karan Sarir. There are three bodies and five Koshas according to Vedanta. This is more popular.

Theosophists make distinctions as astral and mental bodies. They have as many bodies as there are planes, four, or five bodies. They have *etheric double* in the physical body which separates after death and itself dies

after some time, during the ascent of the migrating soul to higher planes.

Swami Vivekananda classified only two bodies, physical and mental, and ignored the cause body when he preached in the West to make matters easy for foreigners and avoid confusion.

Functions

The Annamaya Kosh undergoes the six kinds of changes, existence, birth, growth, modification, decay and death. It is provided with the external *Karanas* or instruments, not Indriyas through which the soul works. The Pranamaya Kosha contains the physical prana. It moves the Karanas into action. It causes hunger and thirst. Hunger and thirst are sensations belonging to the Pranamaya Kosha and not to Atman. The Manomaya Kosh has *Sankalpa.* Vijnanamaya Kosha, thinks, reflects, considers the *pros* and *cons* (for and against, to do or not to do, to do this or that), ratiocinates, compares, contrasts, deduces, infers, decides, determines, concludes and judges. It has a wide range of activity. The Anandamaya Kosha causes enjoyment, happiness through *priya*, *moda* and *pramoda.* These are the three attributes of the Anandamaya Kosha. A desire comes to you as soon as you see a lovely mango, Bombay Alphanso. That is Priya. You purchase a mango and have possession of it. That is Moda. You eat it to heart's content. That is pramoda. The impression left in the chitta of these processes, action and enjoyment is *Samskara.* The craving in the mind for further repetition of enjoyment of this kind is *Trishna.* A subtle form of desire, Sukshma Swaroop which gives rise to the

actual desire itself is *Vasana. Vasana is a subtle form. Desire is gross form.* That is the difference.

Sankhya-Vedanta categories compared

Annamaya Kosh is made up of the five quintuplicated elements. Pranamaya Kosh contains the five organs of action and five pranas. Manomaya Kosh contains the mind and the five organs of sensation, Gnana Indriyas. Vijnamaya Kosha contains Buddhi and five organs of sensation, Gnana Indriyas Anandamaya Kosha is made up of Prakriti or Avidya or Avyaktam. *Chitta* comes under mind, *Ahamkar* under Buddhi. There are no pranas in Sankhya system. Sankhyas believe that the *concurrent activity* of mind, buddhi, Ahamkar and the Indriyas is prana.

Five Yoga Vrittis and Five Koshas correspond

Pramana-Viparyyaya-Vikalpa-nidra-smritayat (Patanjali Yoga Sutras, Chap. I, 6.)

Pramana corresponds to Annamaya Kosha.
Viparyyaya corresponds to Pranamaya Kosha.
Vikalpa corresponds to Manomaya Kosha.
Smrithi corresponds to Vijnanamaya Kosha.
Nidra corresponds to Anandamaya Kosha.

Five Koshas and Seven Planes

Each kosha vibrates and is in touch with a plane and its objects and beings. The objects and beings of a plane constantly attack and pour forth their vibrations on the corresponding kosha. Annamaya Kosha is in touch with

the physical plane ; the Pranamaya Kosha with the Bhur Loka, astral world ; Manomaya Kosha with Swarga Loka ; Vijnanamaya with Mahara and Janaka Lokas ; Anandamaya Kosha with Tapo and Satya Lokas.

Five Koshas and Five Purushas

There is the Annamaya Purusha of the physical consciousness, in Annamaya Kosha ; Pranamaya Purusha in nervous consciousness of the Pranamaya Kosha ; Manomaya Purusha in mental consciousness of the Manomaya Kosha ; Vijnanamaya Purusha in the Supra-mental consciousness of the Vijnanamaya Kosha ; Anandamaya Purusha in the consciousness of the universal beautitude in the Anandamaya Kosha.

Atman

Panchakosha para

Atman is above the panchakoshas.

Atman is *panchakosha vilakshana*, is distinct from the five koshas.

Atman is *Sariratriya vilakshana*, is distinct from the three bodies.

Atman is avastatriya sakshin, the witness of three states.

16. Force of Samskaras

(Sadasiva Brahman's instance)

Some time ago, there lived in Karur, a big mercantile town in the Trichinopoly District a fully developed Raja

Yogi, by name Sadasiva Brahman, who was as famous as Trilinga Swami of Benares. He was used to sit on samadhi for six months. He was a great *Titikshu* and *Viragi* too. He was used to have a *Kowpeen* only and to sleep on bare ground. Once, there was a huge flood on the Kaveri River, which is regarded as a Dakshina Ganges, and Sadasiva Brahman who was in Samadhi, was carried away by the flood and deposited in some other place. One day, he was lying on the bare ground and had two pieces of bricks as his pillow. Some boys who were tending the cows mocked at him " Look at this great Mahatma ! He has nothing except a *langotta* and yet, he wants comforts, he wants a pillow. Can he not lie down without a pillow ? This little word produced a vibration in his mind, and affected him a bit. He immediately threw away the bricks. This goes to show that even great saints who can remain in samadhi for six months are liable to be affected by a little praise or censure. Such is the force of samskaras. From time immemorial, praise and censure have produced their impressions of exhilaration and depression on the mind. Yagnavalkya also once cursed a man, to death. It is said he had also minute trace of anger, subtle desire for money and cattle as was shewn in the court of Janaka, despite his *Brahma Jnana*. There is a popular view that Jnanins also will have a slight trace of *rag*, *dwesh* (like and dislike), anger, etc. But this is *Abhas matra*, for name's sake only. Not real. The difference between a Jnani and a worldly man is that in the case of the former, it will be momentary as in the case of children, while in the latter it will be continuous. A Jnani will forget it immediately, but a worldly man will keep it in the heart, for a very long

time. The impression of anger that is produced in the mind of a Jnani may be compared to the imprsssion produced in water by a stroke of a walking stick. It is not lasting. The wave dies instantaneously.

Most of the difficulties in our daily lives come from being unable to hold our minds in proper check. For instance, if a man does evil to us, instantly we want to react evil, to revenge, to pay him in the same coin, to extract tooth for tooth—tit for tat policy—to return anger for anger. Every reaction of evil shows that we are not able to hold the *chitta* down. It comes out in waves towards the object and we lose our power. Every reaction in the form of hatred or evil is so much loss to the mind and every evil thought or deed of hatred, if it is controlled, will be laid in our favour. It is not that we lose by thus restraining ourselves but we gain infinitely. Each time we suppress hatred, or feelings of anger, it is so much good energy stored up in our favour and that energy will be converted into higher power. Anger, when controlled properly, becomes transmuted into an energy so powerful as to move the world.

The sum total of impressions always lives in the mind. Impressions, though they become latent for a time; remain in the mind all the same and as soon as they get the right kind of stimulus, manifest themselves. The vibrations of the chitta subside externally, after each direct perception, but continue to go on in it like atomic vibrations, and when they get the right kind of impulse, come out again.

A word is uttered, and we do not wait to consider its meaning, but jump to a conclusion immediately. It is a sign of weakness of the chitta. The weaker the man is,

the less he has of restraint. Measure yourselves, always with the standard of restraint.

When you are going to be angry or miserable on hearing some news, *reason it out*, and see how it has thrown your mind into such *vrittis*. Restraint does not come in a day, but by *long continued practice*. Suppose, when you are passing through the bazaar, a man comes and takes away forcibly your nice walking stick. That throws your chitta immediately into the form of a wave, termed anger. Don't allow that wave to develop. If you can prevent the formation of that wave, you have strong Will Power, renunciation or Vairagyam.

Pratipaksha bhavana

Evil tendencies are deeply imbedded in our nature. They require the most heroic efforts to dislodge them —and the only way to dislodge them is to replace them by higher mental states, by opposite good tendencies. A bad habit of thought or action is more easily eradicated by supplanting it with a good habit—one that is directly opposed to the habit of which one desires to get rid of. To tear out a bad habit by the roots, requires almost superhuman strength of will, but to crowd it out by nursing a good habit in its place, is far more easier and seems to be nature's plan. The good habit will gradually crowd the bad one until it cannot exist, and then after a final struggle for life, it will expire. This is the easiest way to *kill out* undesirable habits and traits. Evil thinking and evil actions can be counteracted by sublime thinking and virtuous actions.

Love is eternal and natural. Hatred is temporary and a *Vikhara* or modification that is unnatural. Courage is eternal and natural. Courage is a virtue. Fear is temporary and an unnatural modification, *Vikhara*. Dhaya or compassion is a virtue. It is eternal and natural. Ghrina or weak pity is an unnatural modification, Vikhara. Hatred should be checked by raising an opposite wave of love. Always look into the good points or bright side of a man. Train the mind slowly in this direction by repeated efforts. You may fail fifty times, but you will succeed in the fifty-first attempt. It is sure and doubtless. The natural tendency of a rajasic mind, worldly nature, is to find out the defects or weak points of a man, to raise a wave of deep hatred, to criticise, blame, and condemn, to fight and quarrel. *Sattwic nature* will always look into the bright side of a man, ignore the doshas or faults, bear the ridicule of the cavillers, sceptics and scandal-mongers, excuse and forgive, and pity and sympathise with the worldly minded men hopelessly sunk in Ignorance 14 feet deep.

When a woman is quarrelling with her husband, her child falls down in her lap. She kisses the child and forgets the dispute. She laughs heartily. The presence of her child has raised an opposite modification of love to counteract the evil effects of anger and hatred. Similarly, all bad tendencies and vasanas can be completely eradicated by the cultivation of opposite, positive virtues. Just as a gardener grows in his garden various kinds of flowers by proper efforts and care, we can also grow in our heart various virtues which are indispensably requisite for spiritual growth. We will have to watch every three or six months how far these qualities

have developed. All old bad qualities will try their level best to resist eviction, they will try to persist and they will try to recur, to re-enter the system. We must always be on the alert. In the long run, we can have complete self-mastery. Combat desire through *Vichar*, control of senses, renunciation of thought, Sivoham bhavana (there is no desire in Brahman). Do not plan. Do not make false imaginations. Do not build castles in the air like Alnaskar. Do not attempt to fulfil the desires. Destroy all emotions. The desires will dwindle and die by themselves. Control anger by *Kshama*, by developing universal love, feeling of unity (where is the second person on whom to exhibit anger. It is all ignorance. *Ekam eva adwitiam, one without a second. I am the* all.— Have these thoughts constantly).

Destroy Lobha by spontaneous charity, liberality (*Udarata*). Annihilate Egoism by *Aham Brahm Asmi* bhavana. There is nothing but Brahman. Negate through *Apavad Yukti.* Crush Self-conceit through humility. Remove pride by Nishkam Karm. Destroy fear by developing courage, by feeling of unity, by Sivoham bhavana. Destroy passions by *tapas*. Purify the emotions through Maitra, Karuna, and Arjava. Drive out jealousy by Mudita. Develop Will by driving desires, by *Titiksha* and strong patience. Acquire peace by Sattwic contentment Santosh, Vichar, Sat Sang—strong patience, Sannyas and Samadhi.

Repetition, Jap

We shall be able to understand now, what is meant by repetition. It is the greatest kind of stimulus that can

be given to the *Spiritual Samskaras*. A moment's company with the holy persons serves like a ship to cross this ocean of *Samsara*. Such is the power of *Sat Sang* or association. So the repetition of OM and the thinking of its meaning serves in keeping the kind of good company in your mind. The spiritual waves raised by *manana* and *nidhidhyasan*, reflection and meditation will subside in the form of Spiritual Samskaras, combat against the old, evil Samskaras and crush them. The Spiritual Samskaras produced by the *Japa* of any mantra are valuable assets to take you to the goal. So constantly repeat your Guru Mantra. Do not waste your time in vain, idle talks. Repeat your Guru Mantra several lacs of times.

17. Difference between Saguna-Nirguna Upasakas in their powers

It may be questioned—what is then, the difference between the perfectly released souls, and the devotees of Qualified Brahman? Those devotees are also declared as undergoing a similar transformation into Ishwar. When the reward of devotion be the same as that of knowledge, the pursuit to attain the latter would turn out to be futile. The problem is solved by the following differences :

1. The devotees are quite unconscious of the all-pervading noumenon—pure Brahman, and are not free from Ignorance and its effects, egoism, etc.

2. As the concealing power of Nescience is not destroyed in their case, they do not enjoy unceasing Bliss.

3. In the Brahma Sutras it has been proved that they are equal to God in point of enjoying phenomenal

pleasures, but they have not the power to create, preserve, and destroy the universe which is solely possessed by God. The released souls being totally absorbed in God, possess both the divine powers and pleasures and are thoroughly aware of their essential intelligent nature. They are, however, not engrossed in the phenomenal pleasures and powers, as the noumenal Self-Bliss is shining for ever within them.

18. Nature of Jivanmukta

Let us imagine a person, who has realised this ideal state of life by treading patiently the practical path of Vedanta. We are not in a position to fathom his conditionless character, being tied down by the limitations imposed upon us by the forms of our intellect. But although a young bird which tries its wings cannot soar high like its parents, it can form a distant idea of the expansive sky in which its parents delightfully roam. Thus, in the absence of our direct experience, we shall try to form an idea, however remote it may be, of the state of the released soul, by the help of our two wings, the Scriptures and Teacher.

There are only two possible alternatives; either he becomes *totally absorbed in Brahman, unconscious of his individuality*, or becomes one with God. Qualified Brahman—and attains Omniscience, Ommipotence, etc. It should be borne in mind, however, that in the second alternative the released soul, though possessed of all divine powers, is not unconscious of his essential oneness with pure Brahman.

In the fourth chapter of Brahma Sutras, too, the nature of the released soul is inquired unto. Jaimini maintains that the soul attains complete identity with the Supreme Being, and hence partakes of all divine attributes such as freedom from (1) sins, (2) old age, (3) death, (4) sorrow, (5) Hunger, (6) thirst, (7) satkam, unfailing desire, (8) Sat Sankalpa, instantaneous fulfilment of the Sankalpa. Andulomi, on the contrary, holds that the soul whose essential nature is Sat-Chit-Ananda becomes totally absorbed in pure Intelligence devoid of all dualistic conceptions. The final and correct view, then, is a compromise between the preceding two views. Both the antecedent views are correct in as much as the released soul being conscious of his essential nature is one with pure Brahman, and being absorbed primarily in the qualified Brahman is possessed of all divine powers. This compromise is endorsed by Badarayana with his own name. Sankara too agrees with the Sutrakara, for he has not advanced a single objection against the doctrine of Badarayana. Bhamati and other commentaries explain the Bhashya thereon in the same spirit, without a note of dissent.

For him who knows the identity of Jiva and Brahman, there is no migration, nor even liberation; for he is already liberated; the continued existence of the world and of his own body appears to him only as an illusion, the appearance of which he cannot remove, but which cannot further deceive him, till the time when, after the decease of the body, he wanders not forth, but remains where he is and what he is and eternally was, the first principle of all things, the original, eternal, pure, free Brahman.

19. Renunciation

Its Service to Brahma Jnana

As to qualification for renunciation, a man should have attained perfect purity of mind, stability of intellect, discrimination between nature and spirit, disgust towards worldly pleasures of all kinds, six kinds of moral riches, and keen desire of liberation. Unless a man has attained these qualifications, renunciation of active duties of life does not produce the desirable effect. There is, however, one exception. If a man has reached seventy-five years of his age, he is allowed to renounce the world notwithstanding the want of these qualifications. But even there, his old age is a sufficient guarantee of his never falling a prey to the pleasures of the senses. He may pass his ending days peacefully in contemplation and obtain a new life of better ethical development. For the rest of the world the Vedic religion provides a kind of inward renunciation which is of direct service to Gnosis. The first kind of renunciation, which consists in abandoning all active duties and pleasures of the senses, is subdivided into two classes: (1) *Vidwisha Sannyasa* renunciation with the intention of knowing Brahman, (2) *Vidwat Sannyasa*, *i.e.*, renunciation for the knower of Brahman. The second kind of renunciation is open to all. When a man has realised his identity with Brahman, he is entitled to renounce the world not in pursuance of Vedic injunction, but in conformity with the Absolute Nature of the Self.

1. Some are of opinion that sins which prevent the rise of knowledge are of two kinds: (1) those which can be destroyed by the performance of holy duties, (2) those

which can be dispelled by their renunciation. Thus both are necessary for attaining purity of mind. It must be assured here that the purity of mind which precedes renunciation ought to be of a different nature, because ardent love of sensual pleasures, dishonesty and such other vices, which are condemned by the science of Ethics, lose their sovereignty over the migrating ego in consequence of the destruction of the latent impressions of evil, which form, as it were, a second nature, by the honest and straightforward performance of the active duties of life.

Tranquillity, recognition of our innate freedom, self-sacrifice, and such other superior virtues are the results of renunciation. Thus both action and inaction in their accurate sense are serviceable to Gnosis, through the same channel, *viz.*, purity of mind.

The upholders of this view see the utmost necessity of renunciation and consequently presume that Janaka, etc., who have been regarded as liberated even in their life of perpetual activity, ought to have renounced the world in some antecedent life (Siddhanta lesha).

2. Others, however, hold that renunciation is useful to Gnosis, not because it produces purity of mind essential for the rise of knowledge, but because it is one of the essential qualifications of an aspirer for absolution enunciated by the word *Uparatha* (absolutely calm) in the Vedic text prescribing the qualifications of the contemplator of Brahman.

3. A third view is that no kind of secret merit, which the Mimamsakas called *Apurva*, either in the form of purity of mind or calmness, results from renunciation. Perfect knowledge requires incessant hearing, consideration,

and contemplation, which can only be secured in the fourth stage of life.

20. Jiva in Sleep

Jivatma or reflection of Kutastha Brahman and mind are inseparably linked together. The name Jivatma is given to a human being after the development of vrittis in the mind. There was no Jiva before the formation of vrittis. The mind is enveloped, surrounded and filled in with the reflection. Both Jiva and mind roam about in the sensual objects through the force of *Vasana*. There is no Jiva minus mind.

1. In sleep, the Jiva rests along with the mind in the Prakriti or Karan Sarir. The ***Vikshep Sakti***, which is causing numerous mental oscillations, no longer operates in the Jiva during sleep. But the mind is still enveloped by *Avarana* layer, veil of ignorance, in sleep. He is in peace, as he is destitute of Vikshep force. He is not dragged hither and thither, like a Chinaman, who is pulled around by his five wives. The Karan Sarir or cause body is Anandamaya Kosha. So the Jiva enjoys *Ananda* in sleep. He is the Anandamaya Purusha. He is *Prajna*. This is one view.

2. During sleep, the mind separates from the reflection. The mind enters the coronary artery, the *nadi* of the heart, thence the pericardium, thence the interior of the heart and finally rests on the *Mukhya Prana*.

The Jivatma enters the Akasa of the heart and rests on Kutastha Brahman. He plunges himself in Brahman, in Ananda-Bliss, just as one plunges himself in the Ganges in Tiruveni at Rishikesh. He takes a jolly fine

dip in Brahman, his normal *Sat-Chit-Ananda Swaroop*, just as a weary pilgrim enjoys his dip at the holy Prayag. This is a second view.

Remembrance of enjoyment

1. It is then a natural question—what principle was waking at the time of sleep which afterwards produces remembrance in the ego, practical Jiva, that he had nicely enjoyed a sound sleep? The plain answer is that it was the noumenal self, *Kutastha*, known as Sakshin. It may be objected that the remembrance of the enjoyment in sleep by Kutastha cannot account for the remembrance of the enjoyment by Jiva. At the most, it can justify remembrance in Sakshin who was formerly the witness of the three states. This objection may be answered on the ground that there is mutual (*paraspara-dhyasa*) false attribution of identity. The Kutastha, which is inexplicably mingled with Jiva, although different from him, is the inner soul, as it were, of Jiva. Consequently, the experience by Kutastha may lead to the remembrance by Jiva who is thought to be one with the former.

2. As soon as you get up from sleep, you say 'I had a very, nice sleep last night. I enjoyed it heartily. There was good breeze. I did not know anything'—Now then, What is that principle which says 'I had a nice sleep' and What is the second principle that says 'I do not know anything.' According to a school of thought the answer is that *Avidya Vritti* says 'I had a nice sleep' and *Buddhi Vritti* says 'I do not know anything.'

3. According to the text of *Saririka Upanishad*, "Jagrata is the state having the play of the fourteen organs, the organs of sense five, the organs of action five and the four internal organs. Svapna is the state associated with the four internal organs. Sushupti is the state where the *Chitta* is the only organ. Turya is that state having Jiva alone." There is Chitta in the deep sleep state. There is subtle working of this principle, wherein all the *Samskaras* are imbedded, even during deep sleep state. So, Chitta is the principle that remembers the enjoyment in deep sleep state. *Smriti Jnana* of the pleasures of deep sleep is attributable to this principle Chitta, which was all along working in deep sleep. This is the third view.

21. Fate of Brahm Akara Vritti

The last modification of mind that is generated by the Vedic text '*Tat Twam Asi*' '*Thou art That*'. *Aham Brahm Asmi*, "*I am Brahman*" annihilates primitive Ignorance *Moola-Ajnana or Moolavidya* and through it the whole phenomenal world. This modification, or in other words, the direct knowledge of Brahman, ought to subside in order to leave Brahman in its native secondless character. What is, then, the cause of the destruction of that modification ?

1. Some answer the question as follows :

Just as the powder of Kataka fruit, when thrown in impure water, carries down all its impurity and at the same time goes itself to the bottom of the vessel, so the knowledge of Brahman, while dispelling the whole phenomenal world, also dispels itself (Siddhanta lesha).

2. Others explain away the difficulty by the following illustration :

A drop of water thrown on a red hot iron ball quells the heat of it to a certain extent and disappears of its own accord. In like manner, the knowledge of Brahman simultaneously brings about destruction (destruction here means not the physical annihilation, but the metaphysical non-being) of the whole world and its own nature (Siddhanta lesha).

3. A similar illustration is given by others in the solution of this problem. Fire after burning a heap of grass, is extinguished of itself, so the knowledge of Brahman having destroyed the whole world also destroys itself.

In all the preceding views the principle on which the destruction of the knowledge of Brahman takes place is the same, *viz.*, it becomes the cause of its own destruction. To follow out in detail the arguments which establish this principle of self-destruction would be beyond the scope of the present volume (Siddhanta lesha).

4. Another view is that the knowledge of Brahman in the form of the modification of mind is not the destroyer of primitive Ignorance and its effects, for Ignorance can only be destroyed by the light of Intelligence. The modification of mind being itself non-intelligent cannot destroy that Ignorance. The intelligent aspect of the modification is due not on account of its essential intelligent nature, but is derived from pure Self-Consciousness which is the noumenon of all things. Hence Self-Consciousness, which in its generic form is not hostile to Ignorance as it proves its very existence, is destructive to it when it specially shines in the modification embracing

the Absolute or the Indivisible Homogeneous element. This fact may be illustrated by the rays of the sun, which though in their ordinary character illumine grass, etc., actually burn them when reflected on them through a sun-stone. Again, just as fire catching a small shrub burns the whole forest together with the shrub, so the light of Intelligence or Consciousness reflected in the modification of mind destroys the whole phenomenal world, together with that modification which is called the knowledge of Brahman (Siddhanta lesha).

5. In the last preceding view the cause of the destruction of the knowledge of Brahman was thought to be the light of intelligence in its reflected character. The fifth view is that the final modification of mind embracing Brahman, which goes by the name of knowledge, is destroyed after Ignorance is destroyed. In other words, the destruction of the latter becomes the cause of the destruction of the former. Knowledge destroys Ignorance; this destruction of Ignorance brings about the destruction of the modification of mind.

It is a rule that a direct contradiction subsists between knowledge and Ignorance, and not between knowledge and the products of ignorance. But when Ignorance, the material cause of the world, is destroyed, the world can no longer exist. The knowledge of Brahman is the form of modification of mind falls within the world and is destroyed subsequent to the destruction of Ignorance.

The world does not turn out to be real from its non-destruction by knowledge, *i.e.*, all things that are not destroyed by knowledge are real; the world is not destroyed by knowledge; therefore it is real. This conclusion is not valid, for the destruction of the world is

indirectly due to knowledge. The knowledge of Brahman puts down the world-evolving Fiction ; the destruction of that Fiction leads to the destruction of the world. Thus the knowledge of Brahman being at least the indirect cause of the destruction of the world, the latter is undoubtedly unreal.

There is one advantage in the admission of the rule that a direct contradiction subsists between Knowledge and Ignorance only. If the knowledge of Brahman be admitted to be the destroyer both of Ignorance and its products, the theory of liberation in a living state would be inexplicable. The perfect sage, on the opposite theory, should be totally unconscious of his body and mind, since they are annihilated by knowledge. But when Knowledge is the direct opposite of Ignorance only, body, etc., may appear in a semblance state to the released soul in consequence of the presence of fructescent works, which sustain his life till they come to an end. The state of a released soul in a living body is described in Vedanta with its usual fertility of metaphors. Fire burns a piece of cloth, which continues to exist in a semblance-state for a short time ; so a liberated being seems to have been engaged in a mortal frame until fructescent works come to an end.

22. Fate of dying body

(In a Jivanmukta)

Resolution of Tattvas

In the Prasnopanishad, VI, 5, the fate of the dying body of the released soul is thus described—'These sixteen

constituents of the subtle body which rest in the soul, disappear in it when the individual realises the true nature of his self." The 16 constituents are : (1--5) five elements, (6) Vital air, (7) senses, (8) mind, (9) faith, (10) food, (11) strength, (12) austerity, (13) holy verses, (14) action, (15) worlds, and (16) name.

Again in the Mundaka, III, ii, 7, it is said that the constituents disappear in their respective causes.

Reconciliation

The first text, in which the constituents are described as being absorbed in self, describes the situation from the standpoint of the released soul, in whose lofty view the world as such does not exist apart from Brahman. The other text describes the same fact from the standpoint of the ignorant spectators, present at the time of death of the perfect sage. In their opinion the physical constituents are not the effects of the self, but of the gross elements, which are regarded as real. It is quite natural that they imagine the absorption of the same constituents in their respective phenomenal causes.

CHAPTER II

PURIFICATION

(Kriya Yoga)

CHAPTER II

1. Purification

(*Kriya Yoga*)

"*Tapah Swadyayahayeswarapraní dhanani Kriya Yogah.* Chap. II, 1, Patanjali Yoga Sutras."

"Mortification, study, and surrendering the fruits of work to God are called *Kriya Yoga*."

"*Yagno dhana tapaschaiva pavanani manushyanam.* Gita, 18—5."

"Sacrifice, gift and also austerity are the purifiers of the intelligent."

"*Danam damascha Yagnascha Swadyayas tapa arjavam.* Gita, 16—1."

"Almsgiving, self-restraint, sacrifice, study of the scripture, austerity and straightforwardness, are the Deivi Sampat."

D—D—D

(*Datta, Daya, Dama*)

Three "D.s"

Lord Brahma, the creator gave these 3 instructions, to Devas, Asuras and men. You can conquer the 14 worlds,

if you possess the above 3 "D" virtues. Practise them. Get perfection in the 3 virtues.

Self-less Service

Distribute charity, one anna per one Rupee of your earnings. Do this without fail. Charity is a great purifier. It expands the heart. Serve the saints, the decrepit, the sick, aged persons, the blind, etc. Never approach a Sannyasin with an empty hand. Do not hoard money. It is a great sin. Money is for cosmic use. Do not eat anything for the sake of satisfying the tongue. It is also a sin. To have a copulation for the sake of satisfying the Indriya is also a sin. Do not eat anything before distributing a portion to others. To keep more than what is necessary is a sin. Serve All. Serve the Lord in all. Be kind to all. Love all. Serve the poor Narayans.

Brahma Bhav

The world is not different from Brahman. In Brahm Bhav, the world does not cease to exist but the idea that the world is a different entity from Brahman vanishes and a new consciousness that Brahman is the world with its Jivas, etc., that Brahman is *Sarvatva*, is generated. Mark this idea carefully. *All is self. All is one. All is Brahman.*

Medical Aid to the Poor

Keep a few medicines, a small homeopathic box, or a small box of 12 Biochemical tissue remedies or an allopathic chest containing some ½ oz. Colles

Brown's Chlorodyne, some aspirin tablets B. W. & Co., some Quinine Bi-Hydro tablets, some Cathartic tablets, ½ lb. epsom salt, some Boric powder, Essence of peppermint, Boric powder, Boric ointment, Tr. Iodine and Turpentine liniment. Keep in 2 small separate phials a small quantity of Tartaric acid and Potassium Permanganas for scorpion sting. This is most effective medicine. Find out the exact place of scorpion sting. Put 1 grain of acid (size of a rice grain) on the part, over it 1 grain of Pot Permanganas, allow a drop of water to drop on the mixture. There is another valuable herb *Kerate* (Hindhi term) for scorpion sting. It is abundant everywhere. Pluck a few leaves and keep in your hand. Close the two hands. Do not allow the patient to see the herb. Ask him to see the closed hand for 5 or 10 minutes. Ask another man to tie a piece of cloth above the bitten part. Gradually, lower the cloth. Finally give a *Monki Dhall Chelim* (smoke) to get rid off the pain entirely from the place of sting. For serpent's bite, dissolve ½ a teaspoonful of Washerman's blue in 4 ounces of water and give to the patient frequently in small teaspoonful doses. Distribute these medicines free to the poor. This is a best form of Nishkamya Karma Yoga. In this connection, it will not be out of place to mention a few words of a saintly man of U.P., the only man of mental purity, mental Sannyas and admirable virtues in the whole of U. P. He is a Grihasthi-Sannyasi. He has purified his heart through attendance on the poor for the last 20 years in medical treatment. He distributes medicines and serves them amidst busy professional activities. I place this man as an example before you to draw inspiration. He is a follower of Lord Jesus in this

respect that his left hand does not know what his right hand does. He is Sannyasin's genuine friend. He is a rare radium. He is a rare Thibetian musk. He is a rare French Saffron. He is a rare Cashmere Saffron two. I wish him Santi and Kaivilya Mukti.

Universal love, spontaneous generosity, Supreme Udarata, self-less service towards poor and saints, a spirit of never caring for the future or morrow, Yagna or sharing what he has in common with all, extreme humility, dispassionate nature, perfect knowledge of Shastras and philosophy—these are the rare virtues of that saintly U.P. man above referred to.

These virtuous qualities are essential for spiritual progress. Develop them slowly one by one. Follow the example of the above Grihasthi-Sannyasin—a rare Cashmere Saffron—indeed.

2. Ethical Training

(*Yama-Niyama*)

Ahimsa-satyasteya-brahmacharya aparigraha Yamah. Chap. II, 30, Patanjali Yoga Sutras.

Non-injuring (non-killing and non-offering pain to anyone), truthfulness, non-stealing, continence and non-receiving gifts conducive to luxury are Yama.

Saucha-santosha-tapah-Swadhyaya-Ishwarapranidhanani Niyamah. Chap. II, 32, Patanjali Yoga Sutras.

Internal and external purification, contentment, mortification, study, worship of God are niyamah.

Yama, niyamah are the foundations of Yoga. They purify the heart, chitta and mind. They remove the

cruel nature of man. Dharan, Dhyana, Samadhi are absolutely impossible, if you have not practised Yama and Niyamah. If you are fully established in these, Samadhi will automatically follow. Do not try to build a superstructure, without having a proper foundation. *Mental Brahmacharya* is very, very important. The very idea of lust must not enter the mind. No lustful thought must form in the antakarana. There must be perfect chastity of thought. That is Mental (manasika) Brahmacharya. Evil thoughts are the beginning of adultery. Lord Jesus says : "If you have a lustful look, you have already committed adultery in the heart." Mental actions are the real actions. Worldly persons judge a man by physical acts. God and jnani judge by the motives, by the mental actions. In Mental Brahmacharya, you must not get any bad dreams. There must not be the least difference in feeling when you touch a stone, a book, a tree and a woman. That is mental continence.

(Yama-Niyama-Vivek-Virag)

Their Importance

Story of a Horse

A certain man neglected to put on a nail to the iron shoe of his horse. The shoe dropped down. He neglected, again, to put on the shoe. The horse hit against an angular, sharp-pointed stone, had a severe wound, and became lame. He neglected to dress the wound. The wound became septic. It was removed to the Veterinary

Hospital. It developed Tetanus, owing to the virulent, septic nature of the ulcer and died.

Story of a Doctor

A certain doctor neglected to study properly physiology, which treats with functions of the various internal viscera or organs. As he neglected physiology, he was not able to understand Pathology, which is physiology in disease. He neglected to learn Pathology properly. He was not able to understand Diagnosis properly, through which he can differentiate various diseases. He neglected to study carefully the differential Diagnosis and Medicine. He was not able to treat properly.

So, if you want to treat a case properly, you must know Diagnosis and Medicine well. If you want to diagnose well a disease, you must know pathology properly. If you want to know pathology, you must know physiology well.

Generally, ignorant people try to take up meditation to start with, and then enter Samadhi, quickly. They have no proper ethical training. They have not got the 4 means of salvation. They have no Titiksha and other physical training. *Yama* and *Niyama* are the foundations of Raja Yoga. *Viveka* and *Virag* are the foundations of Jnana Yoga.

If you want Samadhi, you must know well the process of Dhyana. If you want Dhyana, you must know accurately, the method of Dharana, concentration. If you want Dharana, you must know perfectly the method of *Pratyahara* (abstraction). If you want Pratyahara, you must know pranayama. If you want pranayama, you

must know Asana well. Before going into the practice of Asana, you should practise well Yama and Niyama. There is no use of jumping into Dhayana without having the various preliminary practices. You will be in the same position as that of the man who neglected to put on a nail to the horse's shoe or that of the miserable doctor who was not able to diagnose and treat a case properly owing to his neglect of study of physiology, pathology and medicine.

Similarly, in Jnana Yoga, if you want *Sakshathkar* or Self-Realisation, you must know the process of *Nidhidhyasan* or deep meditation well. If you want Nidhidhyasan, you must know *Manana* or reflection. If you want Manana, you must have *Sravana*. If you want Sravana, you must have mumukshatwa. If you want Mumukshatwa, you must have Samadhana. If you want Samadhana, you must have Sraddah. If you want Sraddah, you must have Uparathi. If you want Uparathi, you must have Titiksha. If you want Titiksha, you must have Dama. If you want Dama, you must have Sama. If you want Sama, you must have Vairag. If you want Vairag, you must have Vivek. So, Vivek, Vairag are the foundations upon which the Superstructure of Nidhidhyasan is built up. You can do nothing, nothing without having Yama-Niyama-Vivek and Vairag.

A miser is very far from God. God is as much near to a miser as north pole is to the south. You must develop the various virtuous qualities as Maitra (friendliness), Karuna (compassion), Mudita, Dhaya, universal love, spontaneous generosity and liberality, Titiksha. Kshama (forgiving), equal vision, constant

balance of mind, humility, spirit of service, benevolence, nobility, Self-lessness, *mental brahmacharya*, *Mental Ahimsa*, *Mental Satyam*, Sattwic contentment, etc., before you are ready for Dharan, Dhayan and Samadhi.

3. Cultivate Virtues

Maitri-Karuna-MuditoUpekshanam Sukha-d u k h a-punyapunya vishayanam bhavanataschitta prasadanam. Chap. I, 33. Patanjali Yoga Sutra.

Friendship, mercy, gladness, indifference, being thought of in regard to subjects, happy, unhappy, good and evil respectively, pacify the Chitta.

This is an important Sutra in Raja Yoga. Development of supreme friendliness, compassion and complacency helps considerably in the attainment of calmness of chitta. These qualities destroy hatred, jealousy, anger, etc. Any virtue can be cultivated in heart, just as roses are grown in the garden. If you begin to practise charity, your covetousness will vanish. The development of humility will destroy self-conceit. Titiksha, tolerance, Dhriti, (patience,) perseverance (Utsaha), a quality of the vital will, self-reliance, Kshama are all necessary for Sadaks. You can conquer the world through love, humility and kindness. Nobility, benevolence, universal love and subtle intellect are four important qualities found in a man who has taken his last birth to complete his cycle of evolution. Such a man will be a centre of attraction for thousands, just as the music of flute is attractive for thousands of cows.

4. Mithahar

(Story of a Brahmin priest)

You are aware, I believe, that the Brahmins are fond of eating, and the Mahomedans are very fond of showy dress. There is a proverb that a Brahmin lost all his property through eating and a Mahomedan through dressing. There was a Brahmin priest by name Lakshmi narasu Shastri in Rajamundry, Godaveri District. He will come under the hierarchy of Kumbakarnan and Hiranyakasipu. Kumbakarnan, brother of Ravana, was used to eat at one stroke, at one sitting 6 months' supply of food. This was a slight tiffin or *chota hazri* for Kumbakarnan. This was absolutely very, very light diet, *Yogic Mithahar*. This Brahmin also will not in any way lag behind Kumbakarna with reference to eating. He will, assuredly keep pace with him from all view points in this line. One day, this Brahmin was invited for dinner by a Sub-Judge Narayanaswami Pantulu Garu on the anniversary day of his father. Generally, a Brahmin who takes food on a Sraddah day is considered as Viswedeva devata, and is treated with very great respect and reverence. Lakshminarasu Shastri was very fond of good cow's ghee and *laddhu*. Laddhu was all meat and drink to the Shastri. He will forget himself and enter into Samadhi in the presence of laddhu and ghee. The Sub-Judge had engaged that day, a laddhu expert to prepare laddhu in a most skilful manner. The Brahmin priest sat for dinner. Two big plantain leaves were placed before the laddhu Shastri. Fifteen laddhus were placed to start with and half a seer of cow's ghee also. Within 3

minutes, the Shastri finished this portion of laddhu and drank the ghee like water. Another lot of fifteen laddhus and half a seer of ghee were placed. This was also cleared within 3 minutes. This process continued till Shastri was satisfied. He was able to take only 220 laddhus and 4 seers of cow's ghee. That was all. The quantity consumed came out of the stomach and regurgitated back into the Oesophagus or gullet and was touching the back part of the throat. In this condition, Shastri was not able to get up. He was panting for breath as the contents in the gullet were pressing upon the Larynx (wind box), and trachea (wind pipe). He was turning from side to side. At last, two servants carried the Shastri to the verandah to wash his hands. Now, the condition became worse. There was nauseating tendency and retching with severe pain in the stomach. Some of the passers-by pitied at the miserable condition of the priest and asked what was the matter. The Shastri replied " I am fond of laddhu and cow's ghee. To-day, this was nicely prepared in Judge Sahib's house. I ate only 220 and drank 4 seers of ghee only (siraf-khul). My stomach is overloaded. There is severe griping pain. There is a tendency to vomit. This is all my trouble."

One of the passers-by extremely sympathised with the Shastri and suggested " Oh Shastri, why not introduce 2 fingers into the throat, and tickle it. This will bring out immediate vomiting. You will be greatly relieved."

Shastri said : " Oh passer-by, my sympathiser, you are mistaken entirely. Had there been a space to admit 2 fingers more, I would have eaten another lot of 15 laddhus and half a seer of cow's ghee also. I feel very much I have lost a good chance of this space. Where to get such

a nicely prepared laddhu and fresh pure cow's ghee, as to-day's."

This is also Mithahar for people who come under the category of this famous laddhu Sastri of Rajahmundry, who live to eat only. This is Epicurianism. Such people are unfit for Yoga and meditation. Heavy food leads to tamasic state and induces sleep only. There is a popular misapprehension that a large quantity of food is necessary for health and strength. Much depends upon the powers of assimilation and absorption. Generally, most of the food in the vast majority of persons passes away undigested along the faeces. There is a habit to load the stomach in a large number of persons. After all, man wants very little on this earth. Milk, almonds, ghee, curd, etc., are not at all necessary for growth, health and strength. Rich people run after these stuffs blindly and are slaves of cravings. Look at the hardy peasants of 83 in Maharashtra and Madras who live on bread, and a little bit of chutnie or dhall. They do not take ghee, milk or curd. Foolish doctors make lot of fus about calories, food value of different stuffs, vitamine theory, etc. It is all mental imagination. It is more *pratibhasika* than real. If you do not take milk and ghee, you will have to take a large quantity of bread and dhall. Dhall is much more nutritious than milk. It is very, very substantial. As milk contains a large quantity of proteids, it can supply nutrition in lesser bulk. Whereas, in the case of bread, you will have to take a larger number. If you take 2 breads with milk and ghee, you will have to take 6 or 7 breads with 4 spoons of dhall. That is all. The addition of 4 breads more will substitute for milk and ghee. It is simply a pure mental weakness to go in for milk, and

ghee. You should not develop any habit at all. Habit means slavery. Habit means weak Will, slave mentality. People of slave mentality are absolutely unfit for freedom, for liberation. Tongue is your greatest enemy. It is a great friend of the reproductive Indriya. Because, both are born from the same parent, *water tanmatra*, tongue sense, from the sattwic portion of the water tanmatra and the reproductive organ from the rajasic portion of the same tanmatra.

Control of tongue means control of all the Indriyas. That is the secret. Once an aspirant had been to Lord Siva for instruction. Lord Siva did not say a word. He caught hold of the tongue firmly with one hand, and the reproductive organ with the other hand and showed these two indriyas to the *Jignasu*. Lord Siva kept quiet. The aspirant understood, sticked to Lord Siva's instructions, controlled the two organs perfectely. This led to the control of his mind, peace, and final Moksha.

Give up Salt

A slight overloading in the stomach will upset meditation. The mind has direct connection with the gastric nerves of the stomach. You will feel great uneasiness in the asan, with a heavy stomach. You will get drowsiness also. You must train yourself to Mitathar, light diet. Half a seer of milk with some rice and sugar is a food, Yogic Menu, absolutely sattvic in the day time. Take half a seer of milk only at bed time. This will do beautifully well for Sadhana. Night meal must be very, very light. *Give up salt.* Salt is a worst enemy. It excites emotions and passions. Sandilya Rishi in

Yogatattva Upanishad advises to give up salt. Those who practise *Kechari Mudra* are not allowed to take sea salt. They are not allowed to live near seashore. The sea-breeze will affect the fine mucous membrane of the throat. Such is the disastrous influence of salt. Snake bite and scorpion bite will have no influence in a man who has given up salt. If you consult with an allopathic doctor on the subject of 'giving up salt,' he will unnecessarily alarm you. He is A-follish man. He has no idea of Yogic principles and practices. He will bring forth the theory of gastric digestion. He will say, salt enters into the composition of Hydrochloric acid of the gastric juice of the stomach and so, if you will give up salt, you will get Dyspepsia. Absolute nonsense. Mahatma Gandhiji has given up salt for the last 12 years. Yoganand, a Bengali Sannyasin of Lucknow has left salt for the last 12 years. Both are healthy and strong. There are innumerable instances. I have myself put some persons under saltless diet. They are all doing well. Renunciation of salt helps a lot in meditation. It keeps the nerves and mind cool. You may suffer a bit for a month on account of habit, if you give up salt. Afterwards, you will be quite O.K. You may take vegetables without salt, dhall also without salt. You will relish them nicely after some time. Those who have given up salt, can add sugar, or black sugar to their bread.

This is a digression. But this is an useful digression. Back to the point. *Mithahar constitutes in the filling up of half of stomach with solid food, quarter with water, quarter free, for expansion of gas and pleasing God.* Now, hearken unto the instructions of Lord Krishna in Bhaghavad-Gita on this point.

(*Mithahar-Aid to Yoga*)

"*Nathasthanasthu Yogoasthi na Chailkantamanas natha,*
Na Chathiswapnaseelasya jagratho naivacha Arjuna."
Gita, VI, 16.

"Verily Yoga is not for him who eateth too much, nor, who abstaineth to excess, nor who is too much addicted to sleep, nor even to wakefulness, O Arjuna."

"*Yuktahara viharasya Yukta cheshtasya karmasu Yukta swapna vabhodasya Yogo bhavati dukhaha.*"

"Yoga killeth out all pain for him who is regulated in eating and amusement, regulated in performing actions, regulated in sleeping and waking."

Surely, the above doctrine, will not in the least be liked and accepted by the Lakshminarasu Laddhu Sastri of the above story and his staunch followers. Lakshminarasu has a large following everywhere. They will raise a huge hue and cry against Mithahar doctrine.

5. Jap

Jap is of 3 kinds, *viz.*, verbal, *Upansu* or semi-verbal, and mental (manasic). Upansu Jap is 10,000 times more powerful than verbal. The mental repetition (manasic) is a crore of times more powerful than the verbal. This is according to Sandilya Upanishad. I shall give below various mantras of different Gods.

Pranava Jap

1. OM. This is the symbol of Brahman.

A Sannyasin or a follower of Jnana Yoga should repeat this mantra mentally all the 24 hours. If he cannot do

this, he should repeat 12,000 times daily with its meaning. If he cannot do this, he should repeat at least 1,000 OM Japs every day.

2. *OM Nama Sivaya.*

This is Panchakshara, 5 lettered mantra of Lord Siva. Repeat 5 lacs of times mentally at the rate of 500 or 1,000 daily. Or at least make one lac of Jap. This is for indifferent men with attachment to laziness. A real Baktha with sincere devotion and mumukshatwa can repeat as many lacs of times as possible. There is no limit. The more, the better.

3. *OM. Saravana bhava namaha.*

This is Shadakshara mantra, 6 lettered mantra of Lord Subramania (Kartikeya Swami). Repeat 500 daily or as much as you can.

4. *OM Namo Narayanaya.*

This is *Ashtakshara Mantra*, 8 lettered mantra of Lord Vishnu. Repeat 8 lacs of times, or as much as you can. If you are a lazy man, make 108 Japs at least daily.

5. *Om Namo Bhaghawate Vasudevaya.*

This is Dwadasa Akshara mantra, 12 lettered mantra of Lord Krishna. This is Dhruva's mantra. Repeat 12 lacs of times or as much as you can. If you are lazy, at least repeat 108 times daily, mentally.

6. *Om Sree Ram, Jeya Ram, Jeya Jeya Ram.*

This is 13 Akshara mantra of Lord Rama. This was repeated by Samarti Ram Dasji 30 crores of times at Takli village on the banks of Godaveri near Nasik, the place of tapascharya of the above saint. Repeat this as many times as you can.

7. *Om Klim Krishnaya, Govindaya, Gopijana Vallabhaya, Swaha.*

This is the famous 18 Akshara mantra of Lord Krishna according to Gopala Tapani Upanishad. Repeat several lacs of times or make Jap of at least 108 times daily.

8. *Om Hare Rama, Hare Rama, Rama Rama, Hare Hare.*
Hare Krishna, Hare Krishna, Krishna Krishna, Hare Hare.

This is the mantra of Kali Santarana Upanishad. This is an easy mantra to cross the Samsara in this Kali Yuga. It destroys all sins and leads to final mukti. This is 16 Akshara mantra corresponding to 16 Kalas of the body. This is a favourite mantra in Bengal of people of Vaishnava Sampradaya. The efficiency of the Jap is accentuated according to the degree of concentration. The mind should be fixed on the Devata. Then you will realise the maximum benefits of a mantra. Every mantra has got a tremendous force. It purifies the mind, removes mal, or impurities and sin. It purifies the nadis and the Pranamaya Kosh—Jap of any mantra for 1 or 2 years is necessary in the vast majority of persons for effecting *Chitta Shuddi*. The mantra finally takes you to the Ishta Devata. You get Sayujya mukti. Make it a point to repeat a mantra some thousands daily. Select any mantra you like, according to your inclination and taste. Have Sraddah and a keen desire for liberation. The mantra will eventually lead to dharsan of your Ishta Devata. Prahlad had Dharsan of Hari by repeating Narayana. Dhruva by repeating Om Namo bhagavate Vasudevaya, Ram Das by uttering Sree Ram Jeya Ram Jeya Jeya Ram. Why not you also cross this terrible samsara by the above mantras ?

Force of a Mantra

A mantra is a mass of radiant *Tejas* or energy. It transforms the mental substance by producing a *particular thought movement.* The rythmical vibrations produced by its uttering regulate the unsteady vibrations of the 5 sheaths. It checks the natural tendencies of objective thoughts of the mind. It helps the *Sadana Sakthi* and reinforces it, when it becomes imperfect and meets with obstacles. Sadana Sakthi is strengthened by mantra sakthi. Mantra awakens superhuman powers, when the sleeping consciousness in a Mantra, the *mantra chaitanya* is awakened.

6. Asan

46. *Sthira Sukham asanam.*

Any steady, comfortable posture is Asana.

47. *Prayatna-saithilyananta-samapatti bhyam.*

By lessening the natural tendency (for restlessness) and meditating on the unlimited (posture becomes firm and pleasant).

48. *Tato dwendwanabhighatah.*

Seat being conquered, the dualities do not obstruct. Chap. II, 48, Patanjali Yoga Sutras.

Asana Siddhi, Asana Jeya is gained, if you are able to sit steadly like a statue for 3 hours continuously. I give practice of asana for 3 hours, during the first year's course of practice. This is important for Hatha Yogis, Raja Yogis and for Bakti Yogis who meditate on Saguna Forms. For a Jnani, no Asana of a specific nature is needed. He can meditate while in

sleeping posture even, in *Murdha asana*, lying in easy chair while walking. Generally elderly persons after 40, will find it difficult to sit on Padma asan continuously for 3 hours. The bones and muscles have become rigid. Young men should practise asans. Elderly persons, when they get tired after an hour, they can lean against the wall, and can stretch their legs. A corner of a room should be selected for this purpose. You can get support from the sides of 2 walls. This is a most comfortable posture. Keep a four-folded blanket underneath the legs also. Try this asana. When you meditate on a sleeping posture, sleep supervenes. That is the trouble. This is a comfortable posture. Be on the alert. You can drive off sleep. In practising asana for 3 hours, stretch your legs for 10 minutes after an hour and again sit on Padma Asana. In a year, you will be perfect in posture.

17. Thratak

Thratak is one of Shadkarmas, (6 actions) of Hatha Yoga. It is useful even for students of Raja Yoga and Jnana Yoga to help concentration in the beginning. The benefits are immense for aspirants in the four paths. It is an auxiliary in mental focusing. It removes *Vikshep* or mental vascillations. Place a picture of Maha Vishnu in front of you. Look at it steadily without closing the eyes, till watering appears. Then close the eyes, look through the mind, the mental picture of Vishnu. When you make Thratak, do not allow the mind to wander about. Fix it steadily on the picture. Mark carefully, the different members, hands, legs, etc., the

different instruments, conch, discus, mace and lotus flower, different ornaments, armlets, earrings, crown, the yellow silk robe, the blue colour of the body, etc. Practise this for 6 months. Practise for five minutes in the beginning. Then gradually increase to half an hour. Write OM in Sanskrit, a big OM in half a sheet of paper, paste it in the wall. Then make Thratak. You can Thratak on a small black point in a wall. Write the Akshara OM in the wall. Practise Thratak on this. Select that which suits you best. Be steady in the practice. Thratak removes all sorts of eye diseases. Thratak gives *Divya Dhrishti* and *Sambhavi Siddhis*.

8. Pranayama

49. *Tasmin sati svasa-prasva sayor gati-vichchedah pranayamah.*

The control of prana by controlling the motion of the exhalation and the inhalation (can be practised easily) after securing that firmness of seat.

52. *Tatah kshiyateh prakashavaranam.*

From that the covering to the light of the chitta is attenuated.

53. *Dharnesu yagyata manasah.* Chap. II, Patanjali Yoga Sutras.

The mind becomes fit for Dharana (from that).

" It is the imperative duty of every spiritual minded man to practise pranayam." Yoga Vashishta.

I shall describe one important variety of Pranayama only. Sit on Padma Asan with empty stomach. Close the right nostril with the right thumb. Draw in air very, very slowly through the left nostril as long as you can :

(Purak) then close the left nostril with the little and ring fingers of the right hand : retain the breath as long as you feel comfortable : *matra* is not necessary : repeat OM mentally during *purak, kumbak and rechak.* Retention of breath is termed kumbak. Then throw out *very, very slowly* through the right notril. This is important. Have a *bhavana* that all good qualities, *Deivi sampat* enter along with the air and all asura sampat qualities are thrown out along with the expired air. Now draw in air through the right nostril, retain it as before and throw through the left nostril. All the 6 processes constitute one pranayam. Do 20 or 30 in the morning and 20 or 30 in the evening. Pranayam removes all diseases, awakens Kundalini, and purifies the nadis and mind, and dries up semem.

9. Ever Control the Indriyas

(*Dama*)

This is very, very important. You can do nothing in the spiritual line without perfect control of the senses. He is a *Sthitha Prajna* who has mastery over the Indriyas. You can never go above body consciousness, without perfect, *Pratyahara* (abstraction). Pratyahara is only possible through self-restraint, through control of the Indriyas. You cannot make Dharana without control of the senses. A rudimentary vivek is likely to be annihilated, if you let loose again the Indriyas. The spiritual samskaras also will be wiped out, by a rajasic revolt of the Indriyas. Hence, great care should be exercised always in subduing these enemies

of peace. Tongue is a worst enemy. Control of tongue means control of all Indriyas. Give up salt for 3 years. The tongue can be easily controlled. Take milk, rice, fruits, saltless dhall, saltless vegetable, sugar, etc. Observe mowna for 2 years. You can control Vach Indriya. Try to sit on asan for 3 hours continuously. You can control the legs which give rise to continuous movement of the body. Pranayama, fasting, Sirsh Asan, Sarvanga Asan, Sidda Asan all help in the control of reproductive organ. Thratak will not allow the eyes to run about wildly. Thratak on the tip of the nose while moving about. Yoni Mudra will help in the control of ears in the beginning. Sleep on a rough mat.

10. Remove the Mal

Mind has got 3 kinds of Doshas, Mal, Vikshep and Avarana. The six passions are termed mal. Mal is the impurity of the mind. Removal of mal is purification of the Antakarana (chitta shuddi). *Purification is the first part of Yoga.* When the Antakarana is purified, there is a natural tendency for liberation and siddhi. Extinction of mal alone is Moksha (negative). *It is the desire that moves the Indriyas. Sattwa Shuddi* consists in the elimination of these passions and control of the Indriyas. These six passions are positive obstacles to Yoga. They should be thoroughly eradicated. They should be exhaustively swept out. You must not allow a bit of it to lurk secretly. Besides the six passions, there are 7 other kinds of impurities. In all they are 13 vrittis of the instinctive mind, ashudda manas. They are

13 Vrittis

1. Kam.
2. Krodh.
3. Lobh.
4. Moha.
5. Matha.
6. Mathasarya.
7. Damba.
8. Dharba.
9. Asuhai.
10. Ershai.
11. Ahankar.
12. Raga.
13. Dwesh.

Kam is desire of all sorts. In the specific sense it denotes lust. Krodh is anger. Lobh is covetouness. Moha is delusion. Matha is pride. Mathsarya is jealousy of a man when he sees another man richer than himself. Damba is arrogance. Dharba is that vritti when a man thinks he is superior to all. Asuhai is that vritti of jealousy when a man is excited when he sees another man having happiness and enjoyment equal to his state. Ershai is that vritti when a man thinks that other people should get misery. Ahankar is egoism. Raga is attachment. Dwesh is hatred.

11. Aids to Peace

They are (1) *Solitude.* (2) *Live alone. Do not mix.* (3) *Keep 4 cloths, 1 blanket, 1 Lota.* (4) *Eat 2 or 3 things only Dhall, rottie, or Dhall, rice and vegetables.* (5) *Observe Mowna.* (6) Asan-Pranayama. (7) Jap and Meditation. (8) Study of Yoga Vashista, Gita, Upanishads, Avadooti Gita and Vivek Chudamani. (9) Sat Sang. (10) Santosh or Sattwic contentment. (11) Don't plan. (12) Don't hope or expect. (13) Destroy desires—Nishkamta state. (14) Destroy anger—Akroda state. (15) Destroy hatred—

Nir Vaira State. (16) Have equal vision—Samata State. (17) Have constant vichar. (18) Develop strong patience. (19) Have Kshama, Titiksha, tolerance, Dhaya, Karuna, Udarata, benevolence, universal love.

You will find Mowna, solitude, and nonmixing as great helpers in the achievement of peace. Development of virtues like Dhaya, Love, Karuna will remove the cruel nature of the heart. Pranayama, meditation and Vichar will check restless nature, will destroy emotions and passions. You will rest in peace. What is wanted is Steady Abhyas. You must not be hasty. Peace comes gradually, slowly, stage by stage, step by step. Wait patiently.

12. Way to Peace

1. "*Vihaya Kamanya Sarvan pumancharathi nishpriha.*
   Nirmamo Nirahamkara Sa Santi adhigacchathi."
   (Gita, II, 71.)

   "Who so forsaketh all desires and goeth onwards free from yearnings, selfless and without egoism—he goeth to Peace."

2. "*Sraddavan labhyate Jnanam tat para Sangathendriya.*"
   Jnanan Labhdhwa param Santhi achirena adhigacchathi. IV, 39.

   "The man who is full of faith obtaineth wisdom, and he also who hath mastery over his senses; and having obtained wisdom he goeth swiftly to the supreme Peace."

3. "*Yujjannevam Sadha Atmanam Yogi Nayatamanasah.*
   Santim nirvana aparamam mattsangstam adhigacchathi." VI, 15.

"The Yogi ever united thus with the self, with the mind controlled, goeth to Peace, to the Supreme Bliss, that abideth in Me."

13. **Sadhana**—10 (Exercises)

Exercise 4 (of 3 Gita Slokas of Art. 12, see above)

1. Secure *Nishkamta state.*
2. Obtain *Nishpriha state.*
3. Get *Nirmama state.*
4. Have *Nirahamkar state.* (II, 71.)

   To these must be added :

5. Develop *Akartha state.*

   By renouncing *Kartrutva abhimana*, the idea of agency, the notion "I am the doer"; by awakening *Akartrutva Buddhi.*

6. Rest in=*Nirdwendwa state.*

Exercises 3

7. Get *Sraddah.*
8. Have *devotion.*
9. Control *Indriyas.* (IV, 39.)

Exercise 1

10. Control mind. (VI, 15.)

Get by heart the above 3 slokas. Repeat them constantly. Practise the 10 exercises carefully one by one. Watch every week how far you have proceeded and succeeded. Imagine you possess those states perfectly. Create an intense desire to get them. Then your Will Power also will increase. There is an intimate relation between Will and Desire. Imagine of the high prospects

that can be achieved by the attainment of these states and virtues, the final Sat, Chit, Ananda Bliss. *Santam, Sivam, Subham, Sundaram, Kantam, Shuddam, Buddham, Poornam, Nityam, Kevalam, Kaivilyam, Nirgunam, Chaitanyam.* Think of the perfected Siddahs who are living, who are in actual possession of these states. Have, faith, confidence, interest and attention. You will doubtless succeed. Remember Lord Krishna's words "*Nivashyasi mayyeva atha urdvam na Samsaya.* XII, 8."

"Then without doubt thou shalt abide in Me hereafter."

Nirdwendwa State

If you are *Nirdwendwa*, you can be *nihspriha*, but hardly otherwise, for every *dwendwa* creates in the mind by the very nature of the mind some form of *raga dwesha*, like and dislike, attraction and repulsion, whether they are the lowest dualities that appeal to the mind through the body, hunger and thirst, heat and cold, physical pleasure and pain, or the middle sorts that appeal to it through the feelings and desires, success and failure, victory and defeat, fortune and misfortune, pleasure and displeasure, joy and grief, hate and love, or the highest which appeal to the mind through the discriminating Buddhi, virtue and sin, reason and unreason, error and truth. You will have to secure this *nirdwendwa state*, if you want to be free from cravings, the state of *nishpriha*. Nirdwendwa can be reached by self-surrender, by seeing Narayan in everything, the Bhakta's method or *Brahmadhristi*, Vichar and Apavad, Sivoham bhavana—the method of a Vedantin.

14. **Seclusion** for 3 years

(A sine qua non)

Ekanath lived in the world with wife and children, practised devotional Yoga and attained Sayujya. Raja Janaka ruled over Mithila and attained Jnana amidst royal activities. Swami Vidyaranya, the author of reputed Panchadasi, was the Dewan of Vizianagaram. He worked as Dewan of the State, practised meditation, and realised by remaining in the world. The central teaching of the Gita is to realise *in and through the world.* Sree Tilak and Sree Aurabindoo have strongly preached this doctrine. The obstacles to Yoga are not from outside, but from within. If you have succeeded in perfect Pratyahara, you can remain wherever you like. This is all true, doubtless. But just hear the other part of the story. Do not be one sided. Look to the other side of the shield.

This is plausible, sounds alright, but not feasible in the vast majority. *It is easier said than done.* Sree Aurabindoo preaches realisation amidst activity, but has shut himself in a closed room for the last 20 years. How many Janaks, Ekanaths, Vidyaranyas you have had! These people were really Yoga Brishtas. That is the reason why they were able to practise meditation in the world. It is absolutely impossible for the vast majority. To serve God and mammon at the same time is extremely difficult. *Mind can take up only one thing.* Swami Ram Thirtha was a recluse in Brahmapuri for 2 years. Lord Jesus was missing for 18 years. Lord Buddha went for seclusion for 6 or 8 years in Uruvala forest, the modern Buddha Gaya. Many had taken up to seclusion

during Sadhana period. Gautama Rishi writes in his Nyaya Sutras that a cave in mountain, sand bed, near river side, mountain side are all very favourable for meditation. You can make a beginning in the world but when you have advanced, you must shift to suitable places with mountain sceneries, sea side, places along the banks of beautiful rivers, like Narbada, Ganges. They exert a benign, elevating influence. In the world, the environments are quite unfavourable. They excite, ignite and kindle the nerves, samskaras, desires, and the senses. Hear the words of Sweta Swatara. "At a level place, free from pebbles, fire and gravel, *pleasant to the mind* by its sounds, water and bowers, not painful to the eye and repairing to a cave, protected from the wind, let a person apply his mind to God." Retiring into a forest is like entering a University for execution of higher College studies. Realise and distribute knowledge to the world. This is real *Jnana Yagna*. This is the best of all helps. If you can remove Avidya, the root cause of human sufferings, if you can change the psychology of 50 persons, that is the real service you can render to the country. Building Hospitals, Kshettars are all social scavengerings. You cannot eradicate the evil. You shift it from one corner to another just as you shift the pain and swelling in gout from ankle to knee.

15. Guru

(A sine qua non)

"*Tatviddhi pranipathena pariprasnena Sevaya upadekshyanti te Jnanam Jnaninas tattwa darshina.*" Bhaghavad-Gita, IV, 34.

"Learn thou this by discipleship, by investigation and by service. The wise, the seers of the Essence of things, will instruct thee in wisdom."

Hear the words of Yoga Vashista.

Yoga Vashista :

"To the real enquirers after knowledge, the Guru's words will enable one to know his own self. An Acharya's Grace, if it becomes en rapport with his disciple, will of itself in a mysterious manner, enable the disciple, to perceive directly the Brahmic principle within, though it is impossible for the Guru to point to Brahman as this or that or for the disciple to understand how it is prior to his direct perception. It is indeed very rare to attain that state without the help of a Guru and spiritual books. Should all the three combine, *viz.*, an Acharya, Jnana Shastras, and a true disciple, then it is certain that the seat beyond all bondage will be attained." It is the Guru who removes the *avarana* or veil of ignorance. Before you approach the Guru you should possess the 4 qualifications, devotion to Guru, you ought to have removed Mal by Nishkamya Karma, Yam-Nyam Abhyasa-Vikshep by Upasana and Yoga. You ought to be established in *Mental truth*, and *Mental Brahmacharya*. You should be free from *Jiva Bhavana*. Then, the Guru will start with Sravana (hearing) and instruct you with the mystery of '*Tat Twam Asi*' Mahavakhya. It must be remembered, however, that Guru can give you Paroksha Jnana, can remove your doubts and your own sincere individual efforts is indispensably requisite. Do not be under the false impression that by bringing 5 pots of water from the Ganges, Mukti can be gained through the grace of Guru. In one sense, no Guru, no Eshwar

can give Mukti. It is left to your own efforts. The Shastras show the way, the Guru points out the face of Brahman and it is your effort to become personally acquainted with Brahman through constant nidhidhyasan. Do not make this serious mistake that by keeping quiet, Mukti will come to you through Guru's Grace, by Sham service. You must taste Sat, Chit, Anand yourself through your Divya dhristi—'*Pasyanti*' Jnana Sakshushah, (Gita, XV, 10.) Shastras prescribe sravana, manana. nidhidhyasan. If one can gain Mukti by Sravana alone from the mouth of the Guru, then it is superfluous to add manana and nidhidhyasan. Manana and Nidhidhyasan are left for the aspirant for his own exertion.

"*Uddareth atmana atmanam na atmanam avasadayeth*. Chap. VI, 5."

"Raise the lower self by the Higher Self; do not depress the self."

Hearken carefully to the following in Yoga Vashista to support the above view. "Each should cognise It within himself through his own Jnana, with the aid of an Acharya and an understanding of the true significance of the Srutis."

16. Faith in Shastras

(*A sine qua non*)

Brahman is to be learnt through the Srutis and independent thinking and reasoning have nothing to do with it. Badarayana seeks shelter always in the letter of the Vedas. Srutis are *infallible* and *authoritative*. *Sruti Praman* is superior to perception. Perception leads to errors.

Perception of a jar is really perception of jar minus the rest of the world. The jar and the rest of the world are directly presented before the mind. Then only perception is possible. How can the atomic mind see the rest of the world? It is impossible. Therefore perception is not so authoritative and reliable as 'Srutis'. You see a blue colour in Akas. It is a false attribution or Adhyas. You cannot depend on the praman of perception. Srutis is a revelation. They are the direct super-intuitive experiences of Rishis, Sages. Srutis give an accurate knowledge of Brahman. Srutis remove your *Pramanagatha sandeha*, doubt about the validity of the Vedantic text. God or Brahman is *Atindriya*, beyond the reach of the senses; is *avang mano ghocharam* beyond the reach of mind and speech. Srutis is the basis of nidhidhyasan or deep meditation. The *Brahmakara-vritti* is generated from the hearing of the *Mahavakhyas Tat Twam Asi*,' '*Aham Brahm Asmi*' of the srutis. Jnana Yoga is impossible without sravan, manana of the srutis. Some learned fools, big wise fools who pose to possess reason, whereas they really mistake their fancies and preferences for reason declare that they will accept that portion of the srutis which appeals to reason. They will never get out of this *Samsara Chakra*. They are doomed for destruction.

17. Selection of Aspirants

(*a*) You can do nothing in the case of a man, whose goal is money, whose thoughts are concentrated in a woman for his pleasure. You can do nothing, nothing at all in the instance of a man in whom the *Vishaya*

Samskaras (the impressions of sense objects) are predominant and powerful, in whom there is *Bahir-muha-vritti* (the thoughts dwell on external sense objects) and in whom the ideal is *Kam-kroda-parayana* Gita, XVI, 12 (the soul refuge is woman and money. *Kamini-Kanchana* of Sree Ramakrishna Paramahamsa) You can do nothing in the case of a man who is perfectly satisfied with the *shallow* pleasures of this petty, poor mundane existence. If you hand over a copy of Avadooth Gita of Sree Dattatriya, or a copy of Vivek-chudamani by Sree Sankara which contain gems of incalculable value, to a young man of 25 years who has just returned from England with British qualifications, who has just married a young lady in whom the *Vasanas* (inclinations, tendencies, impulses, subtle form of desire) are filling up the system with tremendous force, he will simply throw the book in the waste paper basket. It will never interest him. His thoughts are absorbed in *Anatma* objects (worldly, other than *Atma*). His mental current is running in a different direction. Jnana Sastras like Yoga Vashista, Acharyas, *Tat Twam Asi* Maha-vakhya are useless for this man.

(*b*) But if you give the same book to the same man after 20 years, when he is suffering from chronic consumption, when he has lost his wife and only one son, doubtless he will be much interested. You can influence a man whose angle of vision has been changed entirely. (1) *Vedanta Samskaras* (the impressions caused by hearing and study of Vedantic Books). (2) *Antarmuha Vritti* (when the mind has a tendency towards introspection and introvision). (3) *Moksha-parayana* (Gita exercise

in Dhyana Yoga, V, 28.) Intense desire for liberation, are three important qualifications for an aspirant of *Brahma Gnana*. You can quite easily influence a man who possesses these three qualifications, as his mind is receptive to know.

18. Sadan Chattushtaya

(4 Means of Salvation)

An aspirant should have these 4 qualifications, *viz.*, *Vivek*, *Vairag*, *Shad Sampat* and *Mumukshatwa*.

1. Vivek

The discriminating power between *Atma* (self) and *Anatma* (not-self), *Sat* (real) and *Asat* (unreal), *Nitya* (eternal) and *Anitya* (non-eternal), changing and unchanging, and Drik (subject) and Drishya (object.)

Vivek is the result of purity of heart (*Chitta shuddi*) through *Nishkamya* Karma, disinterested works.

2. Vairag

Analyse: (*Realise* the true condition of objects); *Abandon*. Vairag is indifference to the enjoyments of objects both in this world and the higher. What is wanted is *Viveka purvaka Vairag*, *i.e.*, Vairag, the resultant product of Viveka which is :

"*Brahman Satyam Jegan Mitya*
Jivo Brahma eva na apara."

" Brahman is real, world is phenomenal, Jiva is identical with Brahman, not different." This kind of Vairag only will help a Sadak really.

"*Vairagyasya palam Bodham,*
Bhodasya palam Uparathi."

The fruit of this real Vairag is Bodham or Brahman Jnana; and the fruit of Bodham is extreme satisfaction, state of remaining *full* (*Poornam*, *Sampoornam*, *Paripoornam*). There is entire destruction of the senses. There is no remembrance of past sensual indulgences.

4 Kinds of Vairag

1. Mridhu ... ... (mild)
2. Madhyama ... ... (medium)
3. Adhimatra ... ... (intense)
4. Para ... ... (highest)

Para Vairag is that Vairag which comes after Brahma Jnana.

3 Shad Sampat. (Sixfold virtue)

All the following 6 virtues are taken collectively as one qualification:

(*a*) *Sama*, means quiescence, calmness of mind. This refers to control of mind.

(*b*) *Dama*, self-restraint. This refers to the control of senses.

(*c*) *Titiksha*, power of endurance, constant balance of mind during pleasure, pain, heat and cold.

(*d*) *Uparathi*, satiety.

(*e*) *Samadhana*, self-settledness, one-pointed state of mind.

(*f*) *Mumukshatwa*, intense longing after liberation.

CHAPTER III

PART I

MIND

PART II

AUXILIARIES IN MEDITATION

PART III

MEDITATION-PROPER

CHAPTER III

PART I

MIND

1. Evolution of Human Mind

HUMAN mind presents itself in 3 different phases.

1. Common-Sense

It begins with common sense, and takes things as they appear to senses. It does not inquire whether they are real or ideal; whether isolated in themselves or connected by some *underlying principle*. The majority of mankind never go, and are in fact, incapable of going beyond the common-sense-view of the world. They are of opinion that all knowledge comes from without and the human brain passively receives impressions of the external things.

2. Scientific Reason

After common-sense has attained sufficient growth, Scientific Reason or Scientic Understanding awakes in

a *thinking few*. The world, which appeared to a common sense as a series of events coming one after another without any essential connection among themselves, now comes to be regarded as a constant series of different phenomena linked together by the *Law of Causation*. Nothing is free: everything is bound up in necessity. Given the necessary causes, the desired effect will follow. Scientists hold that the human mind cannot go beyond these phenomena and their unifying laws. What is the *noumenon*, the life-giving principle of those laws, is a point where the scientific understanding halts. Anything beyond these fleeting shows is *terra incognita*.

3. Vivek-Vichar

Vivek or the *philosophical sense*, then comes to the rescue of the scientific despair, consequent upon the thinking ego being tied down by the shackles of necessity. The reflecting ego—the subject—has inner conviction that it is free, although it moves in a circle of external objects bound, as it were, by the law of necessity. The want of freedom under which it seems to labour is imposed upon it by an external principle called mind, which, as a rule, makes no discrimination between *subject* and *object*. The philosophical sense or reason tries to investigate the *Principle of Unity*, which is the point of reference of all different existences and which transcends the apparent diversity of things. All differences derive their meaning, their very existence from that truth of Identity of subject and object, which have been held up as antagonistic principles.

Nature of Mind

The Mind (as Antakarana or the Yoga-darshana Chitta) has parts. It is not therefore eternal, has a beginning and has a limited extension, that is, it is a thing of finite dimensions. It is radiant, transparent, light, like the solar rays, light, mobile. It is a kind of radiant matter. Mind, in its essential nature is Consciousness. Rajasic mind is atomic. Sattwic mind is all-pervading. So Mind is both atomic (*anu*) awl's point and all-pervading (*Vibhu*). Mind is atomic, because it can know only one thing at a time. It is a door keeper that can allow only one person, one idea to enter at a time. When the mal or impurity is removed, it becomes Sattwic and all-pervading. Sattwa is the mind of yogins. Super-mind is Brahman—Mental life is one. Owing to *vritti bheda*, (functioning aspect) one mind assumes four names, Mind, Buddhi, Chitta, Ahamkar. Mind is not rigid, that is having the same configuration always, but *elastic*. *It actually goes out like a ray*, (though not in the act of knowledge altogether leaving the body) to the object of perception, *envelops it* and *takes its form*. Vedanta holds not that mind is derived from matter in the physical sense, but they are fundamentally, and essentially one, that is Pure Consciousness (Chit), stressing or energising one way or the other. They are different modes of the one power (Shakti) as Substance-Energy.

2. Mind

Theory of Perception

Mind (Antakarana) is with parts and can move in space. Mind is a changing and differentiating thing. Mind is

capable of moving from place to place and assuming the form of the objects of perception. This going out to an object and taking its shape is actual. There is nothing static in nature. Every modification (Vritti) of the root Natural Principle is active and moving. The mind in particular is always undergoing conscious or unconscious modification. The mind (Antakarana) is a radiant, and transparent and light substance and can travel like a ray of light out through a sense organ. Mind is thus an *active force*, a form of the general Active Power or Shakti. As the brain, the organ of mind, is enclosed in an organic envelope, solid and in appearance closed, the imagination has a tendency to picture it as being isolated from the exterior world, though in truth it is in constant contact with it through a subtle and constant exchange of secret activities. The mind is not something static, passive and merely receptive. It takes an active part in perception both by reason of its activity and the nature of that activity as caused by its latest tendencies (Samskaras). The following well-known passage from Vedanta-paribhasha gives an account of perception.

"As water from a tank may flow through a channel into a plot of land and assume its shape (square, triangular or any other form) so the radiant mind (*Taijjasa Antakarana*) goes out *through the eye or any other sense organ* to the place where an object is and becomes transformed into the shape of that object. This modification of the *Antakarana*-stuff is called *Vritti*. Professor P. N. Mukhyopadhyaya observes "Western psychology gives us a one-sided view of perception: an external stimulus acting upon a sense organ (*e.g.*, an ether-wave acting on the retina. The mind goes out as a

radiant energy and takes the shape of the object. The Antakarana is believed to be a stuff that being *Sattvika* (consciousness-revealing) and *Taijjasa* (radiant) can go out and invade the *Tamasika* (veiling) crust of consciousness in the form of object (*Vishaya chaitanya*), envelope and infuse it by its own luminosity (some what like the X-rays which are themselves ordinarily invisible, but make opaque things transparent) and thereby discover the essential identity between itself and the object; it is the finding out of this essential identity between consciousness as knower (*Pramatri chaitanya*) and consciousness as the known (Vishaya chaitanya) and that between consciousness as knowing (*Pramana chaitanya* and consciousness as object (*Vishaya chaitanya*), which makes the substance of Perception according to Vedanta."

3. Mind becomes Brahman

There are two kinds of minds or rather two aspects of the mind, the *higher manas* or *lower manas*. Theosophists term the lower manas as Kama manas, the desire mind. The lower manas is known by the names, Ashudda manas, impure mind, instinctive mind, vegetative mind, etc. The higher manas goes by the name Sattwic mind, Shudda manas or the superconscious mind. By annihilation of the mind is meant the destruction of the lower manas or instinctive mind. The Sattwic mind always remains even in Jnani also. A Jnani uses the mind and body as instruments. There is destruction of the mind with form and without form—*Arupanas* and *Swaroopanas*. *Swaroopanas* or complete annihilation of the mind takes place in *Vedeha Kaivilyam*. Destruction

of the mind with form and without form goes by the names *Gauna Manonas* and *Mukhyamanonas* also. Sree Rama says to Sree Hanuman in Muktikopanishad "O son of Vayu, hearken! The destruction of manas is of two kinds, that with form and that without form. The destruction of that *with form* is of the Jivanmukta; the destruction of that *without form* being of the Videhamukta." When the mal is completely removed, the instinctive mind dies away; the Sattwic mind, higher manas remains. When the Jivanmukta leaves the body, the higher manas is completely annihilated. It is absorbed in Brahman, as it is being converted into chaitanya. A pure mind is Brahman itself. Just as camphor in the presence of fire is turned into fire and absorbed in fire when burnt, so also a mind, when purified becomes of the nature of Brahman. Just as water in the presence of salt, when a lump is placed in a basin of water, becomes saltish, so also mind in the presence of Brahman, when purified, becomes of the nature of Brahman.

Mind becomes Guru

Mind, when purified by the removal of six passions, etc., becomes your Guru. There is a voice from the mind for every doubt that occurs in your Buddhi. Train yourself to hear minutely with care the subtle, silent voice. All knowledge comes from within.

Mind in Jnani

Just as the mind assumes a finer state in deep sleep, so in the case of Jnani, the mind is in a subtle state. In

Nirvikalpa Samadhi, mind is not destroyed thoroughly. It assumes a fine state, just as in deep sleep. Otherwise, the various acts as done by a Jnani as eating, bathing, defaecation cannot be properly explained. A Jnanin's body is kept up for enjoyment of Prarabdha. Enjoyment can be done only through *Vrittis*. Pleasure and pain can be experienced only through vrittis. So a Jnani has these vrittis to experience his prarabdha. He may not be affected, as he is identifying always with the *Swaroop*, *i.e.*, Brahman and not with this body. That is a different question altogether. But the body is sure to be affected, if a carbuncle develops.

Potential Mind

Mind, minus vrittis, with Samskaras only is termed potential mind. Mind keeps company with 2 things, either with the objects through vrittis during perception or with Samskaras. In Savikalpa Samadhi, this form of potential mind exists. A Raja Yogi, in his Savikalpa Samadhi operates through this potential mind. If this potential mind is also destroyed, you enter into pure Nirvikalpa Samadhi.

Brahmara-keeta Nyaya

(Analogy of wasp and caterpillar)

A Jnani enters into *Nirvikalpa Samadhi* or *Asam prajnata Samadhi or Nirbija Samadhi* (samadhi without seeds or samskaras) through *simple thought*.

A Raja Yogi enters into Samadhi by awakening *Kundalini*. To enter into samadhi by simple thought is far more difficult than entering samadhi by awakening Kundalini.

A wasp secures a caterpillar, puts in the comb, gives a severe sting on the worm several times and closes the comb. The caterpillar cannot forget the painful sting of the wasp. It constantly remembers the wasp and by constant thinking on the wasp develops into a wasp and emerges out of the comb. So, an aspirant of the Jnana Yoga, has the mental picture of the Upanishadic Brahman formed through Sravana, and Manana, hearing and reflection of the Srutis, constantly meditates on this picture and becomes that picture, Brahman, according to this analogy. As he thinks, he so becomes. The mind becomes that on which it intensely meditates. It infinitely expands and merges in Brahman. The mind is both atomic and all-pervading also. Mind can only attend to one message at a time received through the senses. It cannot see, hear, smell at the same time. So the mind is atomic. When purified by Samadhi, it expands, and becomes all-pervading.

When you stand on the sea shore and survey the immense sea, the mind expands. You feel highly delighted. A similar pleasure is experienced with expansion of mind when you have a look around from the top of Mussorie hills. When you have a view of the vast plains of Rajputana, the mind expands. When you come out from the meditation room and look at the infinite blue sky, the mind expands. Mark these experiences carefully.

4. Mind

(*A frightened bird*)

A hungry hawk chases a bird for its prey. The bird runs away and enters a room in a house for protection. It comes out. It is again chased by the hawk. Again it enters the room. Again, it comes out. Again it is chased by the hawk. The bird is frightened and restless. Similarly is the case with the mind in the beginning of meditation in beginners. It tries to go to the *Yathastan*, original seat, again comes out, flutters like the frightened bird from objects to objects. Again it moves a bit towards the heart, again it comes out. By constant and steady practice, you will have to withdraw the mind away from the sensual objects and fix it firmly on the Atman by incessant *nidhidhysan*. Thinking, concentration, effort to separate from the body and the *bhavana* of your being the silent witness of the mental modifications should go hand in hand. A subtle intellect sharpened by meditation, strength and exertion are 3 essential factors in success. Patience of a strong type, *Dhriti*, perseverence, (*Utsaha*,) a quality of the vital will are absolutely indispensable for reaching the goal. These virtues should be cultivated slowly and steadily. Avoid unnecessary worry. Be not troubled. Be not anxious. Do not be idle. Do not waste the time. Do not worry yourself if there is delay in further progress. Wait coolly. You are bound to succeed if you are sincere, if you have a strong *Mumukshatwa*, if you have a strong *Vairag*. A bird tried to empty the waters of the ocean with the blade of grass. It went on with re-doubled energy in the act of

emptying. Such must be the case with you with reference to strong patience, and strong perseverence.

5. Wandering Mind

How to control

(*The story of wild bull*)

A certain landlord had a very wild bull. It would never eat grass or anything in his house. It will move about to his neighbour's fields, spoil their cultivation and graze on their plantations. The landlord tried his best to feed this wild bull in his own compound. He tied the bull to a strong post in his compound and fed it with good palatable cotton seed extracts, gram, bran, fresh grass, etc. As soon as it was let loose, it would immediately run to the old fields. The landlord would again bring back the bull and feed nicely in his compound. After some days, the bull began to relish the food in his compound, never moved about to the fields.

Similarly the wandering mind can be quite easily controlled. There is not much difficulty for a steady sadhak. The mind is like the wild bull. Fix it on saguna-murthy at first, either Krishna, Rama, Chathurbhuja Maha Vishnu. As soon as the mind runs away, bring it back and fix it again on the Murthy, just as the landlord did with his wild bull. When you are perfect in Dharana by constant practice, you can take up to Nirguna Meditation—meditation on an abstract idea as "*I am Infinite, all-pervading Light*". In course of time, by repeated practice, the mind will not run towards objects. It will

find real happiness from within, and merge itself on Brahman.

6. Mind

(*Like a wild horse*)

Suppose there is a wild, untamed horse in your stable. It was brought out for grazing, etc. It refuses to re-enter the stable. It jumps out violently here and there in the compound of your Bungalow. There are two methods to make the horse enter the stable. One is a violent, brutal method of whipping severely. The other is a gentle method of showing a little grass or black, boiled gram before the mouth. Do not allow it to eat. Simply show. It will try to eat. It will follow you. Take to the stable. Lock the gate.

Similarly, the undisciplined mind is a wild horse. Pranayam and other Hatha Yogic Sadhanas are violent and brutal (in one sense). The gentle method is the development of *Samata state* of mind. When you are established in Samata state you will have a novel pleasure, an infinite bliss. Samata state should be obtained by *slow mental training*. The two currents in the mind, attraction and repulsion, Ragdwesha should be destroyed. Samata state increases the development of the will. All varieties of emotions emanate from this single emotion *Rag-Dwesh*. It is these currents that drag you out to activity. They are the enemies of peace. They are the enemies of self-surrender along with desire and egoism. Kill out desires. Kill out egoism. Kill out the *Abhinivesa*,

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thirsting for life. Kill out thirsting for objects. Kill out thirsting for sense-enjoyment. Develop Vivek, Virag, Titiksha, Udasinata, Vichar. Have constant Sat Sang. These currents will die out. It is these currents that create the ideas of pleasure, pain, friend, enemy, heat and cold, good and bad, the different dwandwas. Dwendwas are illusory. You can convert pleasure into pain and pain into pleasure. A vegetarian goes to England to prosecute his studies. By mixing with people who take meat, he begins to taste meat. It gives him pain, distaste, nausea to start with. He continues taking for some days, for some weeks. Then he likes meat heartily. In six months he can take 4 lbs. of raw meat at one stroke and becomes an inveterate meat eater. So is the case with drinking also. A tea-totaller becomes an inveterate, *pakkah*, established drunkard. Here, in these two instances, the objects meat and alcohol which were once objects of hatred and pain, now give pleasure and love, and have become objects of pleasure and attachment. You have converted pain into pleasure by changing your idea, mode of thinking of these two objects. Suppose you are very fond of tea, and you have taken up the spiritual line. Your Guru says, "Do not take tea. It spoils the liver. It causes spermatorrhoea, wet dreams. It is not good for spiritual practice." As soon as you have heard these ideas, you give up the tea. You have changed your ideas about tea. The same thing that was giving you pleasure, now gives you pain. You have converted pleasure into pain. Milk gives pleasure to some, pain to others. Milk gives pleasure during health, pain during fever. Milk gives pleasure when you take the

first cup. The second and third cups cause vomiting. What is all this? This is Maya. Pleasure and pain are relative terms. Pleasure and pain are not in the objects, but are in the mind (due to rag, dwesh currents). *Mango is not sweet. The idea about the mango is sweet. Remember this always.* Maya dupes you. Senses deceive you wholesale. *Mind tricks, tempts, cheats, magnifies, exaggerates, unnecessary alarms.* Be always on the alert. Good and bad are in the mind only. Virtue and sin are in the mind only. Friend and enemy are in the mind only. A person who is an enemy to you, is a friend of another. The same person who was a friend before, is an enemy now. Rag, dwesh have no real swaroop. They are illusory. Destroy them. Rest on *Samata state.* Acquire *Nirdwendwa state.* Rest in peace. Santam. Sat-Chit-Anandam.

OM ! OM !! OM !!!

7. Mind

A mischievous monkey

(*Story of a mischievous Brahmachari who capsized a boat*)

You must remember that young Brahmacharis are always mischievous. They will play the truant. A Brahmachari was once crossing the Ganges in a boat with some people from Swarg Ashram to Rishikesh. There was a young monkey also in the boat. There

was a toddy seller also with his pot of toddy. The monkey drank some toddy out of the pot to its heart's content. The mischievous Brahmachari was playing with the monkey. A scorpion in the boat gave a sharp sting in the monkey's feet. The Brahmachari took a piece of broom stick and introduced into the anus of the monkey. Now, see what happened. The monkey is by Swabhav, very mischievous. It drank toddy an intoxicant. It had a scorpion sting to boot. The Brahmachari fretted with the sharp broom-stick. Just imagine what would have been its mental state. The monkey became extremely turbulent and boisterous. It jumped from one corner of the boat to another. It created lot of mischief. It bit some persons. All the passengers moved to one side of the boat and the boat was capsized.

Similar is the case with the human, emotive mind. The mind is already saturated with passions, emotions, *vasanas*, *samskaras*, sensations, sentiments. You shove in variety of passion-exciting stuffs, foods stimulants, etc. You live amidst exciting environments, theatres, shows, cinemas. You engage yourself in study of exciting novels, etc. You talk on *Anatma* subjects. So, your position is in no way better than that of the monkey which capsized the boat. You have no mental peace even for half a second. Cares, worries, anxieties, fear, delusion kill you. You are tossed about hither and thither by petty ragdwesh, like and dislike. You revolve in the eternal samsara chakra. Acquire mental vairag, mental sannyas. Practise yoga, meditation, nidhidhysan. Secure Sadhan chathustaya first. Meditation alone can save you.

8. Mind

(*A playing child*)

"*Watch and Pray.*" This is Lord Jesus's advice. Watch the mind. Watch the vrittis or thoughts. Drive them. Extirpate them. Annihilate the thoughts. Kill them. This method is through Yoga, through Will of the philosopher. If you are devotional, pray to God, by total, unreserved, ungrudging *self-surrender Saranagathi, atmaneivedan, atmasamarpan.* Your Ishta Devata will help you. If you watch the mind during meditation, you will observe it exactly behaves like a small child. The child runs after eating charcoal. Remove the child and give a sweetmeat. When the sweetmeat is finished it again runs towards eating ashes. Similarly, the mind runs about towards the old objects it enjoyed previously. It thinks of them constantly, intensely. That is its *old habit*. It will never leave. It tries to walk in the *old groove*. It walks for a short time, say five minutes in the beginning of meditation, in the new groove, in the new channel, in the new path of Saguna Murthi or Nirguna Infinite light, and again runs towards objects. The child that is trying to walk, moves a few paces and falls down. It again gets up, again falls down. Even so, the mind meditates on the *Lakshya* (Ishwar or Brahman), for a few minutes and again falls on the mire, muddy pond of objects. Again, you will have to lift the mind from the dirty, muddy mire, in which it has fallen, coax and make it gay, cheerful, hilarious, by positive, sublime thoughts. You will have to elevate and expand the mind by sublime thoughts, just as

a boy elevates in his game *Gulli Danda*, the small stick by giving a blow with his long stick and drives it in the air. Elevate the mind by sublime, Spiritual thoughts and expand it by Brahmakara vritti and fix it in Atman by steady constant practice. *Practice*, *Practice*, *Abhyas*, *Abhyas*, nidhidhyasan, nidhidhyasan is essential.

PART II

AUXILIARIES IN MEDITATION

9. Places for Meditation

WORLD will not suit you for meditation. There are many disturbing causes. The environments are not elevating. Your friends are your worst enemies. They take away all your time through vain talks. It is inevitable. You are puzzled. You are worried. Then you try to get out of the environments. To save time, money, wanderings, I shall mention some good places. You can select one of these places. Remember that the place must be of a temperate climate, and must suit you during summer, rainy season and winter. *You must stick to one place for three years with firm determination.* As all places combine some advantages and disadvantages you will have to select that place which has more advantages and less disadvantages. Everything is relative in this world. You can hardly get a place that can satisfy you from all view-points. It is an impossibility. You must not shift when you get some inconvenience. You must *put up* with it. There is no use in frequent wanderings. *Do not compare one place with another.* Maya tempts you in various ways. Use your

Vivek and reason. Mussorie will appear to you most charming when you are at Simla. Simla will appear more delightful when you are at Mussorie. *Do not believe the mind and senses any more.* Enough. Enough of their tricks. No more. No more. Be on the watch, to guard you off from sense deceptions and temptations. First, I suggest Rishikesh and Swarg Ashram. They are wonderful places for meditation. They are admirably adapted. Charm and spiritual influence are simply marvellous. You can put up your cottage. Uttarkasi, (Brahmapuri Garuda Chetty, Nilakant, near Rishikesh) are other nice places. Almorah, Nainital are also good. Any village on the banks of Ganges, Narbadha, Jumna is beautiful. Kullu valley, Champa valley in Cashmere are quite suitable. If you want cave life, go in for Vashishta Guha, fourteen miles from Rishikesh. It is a beautiful cave, where Swami Ram Thirth lived for some time. Milk is available from the neighbouring village. Ram Guha in Brahmapuri near Rishikesh is another good, charming place. You can get dry rations for fifteen days from Kali Kamliwalla's Kshettar. There is a good cave, Bamrughi Guha, near Tehri, Himalayas. You will find many villages near Tehri for contemplation.

Murali Dhar has built up a fine, pukka kutia with a fine garden. You can have this also. Mt. Abboo is a beautiful cool place. Cool places are needed for meditation. The brain gets tired very soon in a hot place. In a cool place, you can meditate all twenty-four hours. You will not feel exhaustion. Maharajahs of Alwar and Limbdi have built nice caves in Mt. Abhu and arranged food and other convenience for good, educated sadhus only.

Lakshmanjhula is another good place. There is ample space for erection of new cottages. Brahmavarth, near Cawnpore, is a suitable place. There are many good places seven miles beyond Mathura on the banks of Jumna. Uttarkasi has beautiful, spiritual vibratory conditions. You can stay in a solitary place called Laksheshwar.

A Trip to Kethar-Bhadri (*Himalayas*)

In passing, I have to tell you something about a trip I made to these two places in 1926, along with Swami Adwaitanandji, Swami Balanandji of Bengal and Swami Vidyasagarji, a representative of Bawakalikamliwala, Rishikesh. We started in mid-May and returned by end of June. It took nearly forty days. The weather was very pleasant. This is the best part of the year, if you want to visit these two wonderful charming places. The journey covered over 450 miles. We went to Kethar direct *en route* Rudra Pryag. The main line to Bhadri bifurcates at this place. We walked 15 miles daily on an average, 10 miles in the morning and 5 miles in the evening. Throughout, you will find *chetties*, temporary thatched sheds, with provisions, etc., for the convenience of pilgrims. There is a chetty, within 4 or 5 miles. The chettywallas supply you with food stuffs, vessels, etc. The price is very dear. We came across *Vyas Ghat*, the first important place, where Veda Vyasa was supposed to have performed his *tapas*. From Vyas Ghat we proceeded to Deva Pryag, a beautiful, lovely place, at the junction of the Ganges and Alagananda. There are very many villages around Deva Pryag on the banks of Ganges suitable for meditation. The villagers have sraddah and

attend to the comforts of Sadhus. From Deva Pryag, we marched to Srinagar. Deva Pryag and Srinagar are very famous for scorpions. So, take along with you acid tartaric and Pot Permanganas. From Srinagar, we proceeded to Rudra Pryag which is at the junction of Alagananda and Mandagni. We next marched to Akastha Muni, from Akastha Muni to Gupta Kasi. We then came to *Gowri Kund*, where there is a beautiful hot spring. We all enjoyed a hot bath. It was lovely indeed. The sceneries of Kethar commence from Rambada. There is immense foliage all around. There are innumerable waterfalls on either side of the foot path. You walk along the bank of Mandagni all through. The scenery of Kethar is more charming than that of Bhadri. We finally reached Kethar, one of the 12 Jyotirlingas. Kethar is a small temple. We had the Dharsan of Ketharnath. It is not a linga in the proper sense. It is a small piece of carved rock. The peaks all around are fully covered with ice. The flow of ice-melting water from the snowy peaks all round, simulates exactly the picture of Lord Siva with Ganga on His head. We came down and had a turn from Gupta Kasi to Ookimut. Thence, we joined the Bhadri Road at Chamoli. From Chamoli we went to *Jyoshi Mut* where Sree Sankara established one of his Muts. From Jyoshi Mut we proceeded to Pandava Keshwar. We had to ascend a big Chadai from Hanuman Chetty to Bhadri Narayan. I have forgot to say a word on Thunganath, a place of pilgrimage between Ookimut and Chamoli. It has a fine Siva's temple. It is famous for its Chadai. (Thunganatika Chadai Kabulka ladai, that is the popular saying.) We stayed for three days in Bhadri Narayan. Mahant in charge of

Kalikambliwala's place was very kind towards us. He showed great hospitality. Bhadri Narayan is on the bank of beautiful Alagananda. It is a very small temple. It has a Rawal Sahib from Travancore at its head. We had the Dharsan of reputed Bhadri Narayan. There is a fine hot spring down below the temple. We had a nice bath. The peaks all around are covered with ice. The line of eternal snow commences from Bhadri. You can see Vasudhara, quite close to Bhadri. There is the Mana village near Bhadri. Through Bhadri you will have to go to Trilinga Mut, *via* mana pass, the best Buddhistic Monastery. In Bhadri, we came across a good Sant, Master Ram S. We had been his guest for a day. We had a nice musical party with harmonium. The musical vibrations are still green and fresh in our memory. From the summit of Tunganath hill, we can see the four peaks, Jumnotri, Gangotri, Kedhar and Bhadri. They are all on one range only within a distance of 10 or 20 miles. We came down to Chamoli. From Chamoli to Karna Pryag, Rudra Pryag, and Deva Pryag. I forgot to mention a few words on Bhadri. There are many Kutias on the banks of Alagananda in Bhadri suitable for meditation. The Master referred to above stays there for his tapas. He shifts down to Jyoshi Mut in winter. From Deva Pryag myself and Swami Adwaitanand came to Mussorie.

Mussorie Impressions

We stayed for three days here. Mussorie is a beautiful, charming place. Rich persons can select this place for meditation. The Camel back road, and Happy valley have

marvellous scenery. From the Camel back road, you can see the four peaks, Jumnotri, Gangotri, Kethar and Bhadri.

From Mussorie, we came to Rajpur at the foot of the hill. We were the guests of Dr. Pyari Lal, M.O., Government Dispensary. There is a small, beautiful waterfall at Rajpur. We enjoyed the bath on the fall like anything. It can never be forgotten. Dr. Pyari Lal and Mrs. Pyari Lal are pious persons of great virtue, humility and spontaneous generosity. They are religiously inclined. Mrs. Pyari Lal is very fond of Vedanta. She has her own meditation room and meditates regularly on OM. She is a very pure lady. They both study Yoga Vashishta and other Atma Jnana books. I place before you these persons as an example. They lead an ideal Grihasta life, more or less.

Things required for Bhadri trip

1. Hurricane lamp. 2. Umbrella. 3. Water proof sheet three yards. 4. Walking stick. 5. Two Blankets 6. One sweater. 7. Two pairs of shoes. 8. Two pairs of socks. 9. Chlorodyne. 10. Scorpion sting medicine, acid tartaric and pot permanganas.

Kalikambliwala Kshettar people have made beautiful arrangements throughout the Kedar-Bhadri line for the convenience of pilgrims, as far as possible. Late Ramnathji, manager, had built many Dharmsalas, had greatly improved through his exertion, high ability and power of management. We have to thank the present manager, Muni Ramji, a man of tact, virtue and extreme humility for his valuable help and

convenience done to us throughout the journey. He conducts the Kshettar beautifully well, as far as possible.

10. Three Instrumental Causes

Of realising Brahman

1. Some say that meditation—series of thoughts on the same object called *Prasankhyana* is the required instrumental cause. It corresponds to *Nidhidhyasan* which consists in the unbroken flow of ideas with respect to Brahman. A Vedic text declares that a man sees Brahman by the unceasing flow of thought (*i.e.*, meditation). Badarayana has proved in the Brahma Sutras that meditation is the instrument by which the conditioned Brahman is realised. The rule holds good in the realisation of the unconditioned Brahman. Meditation of Brahman is based upon Vedanta texts, which are admitted to be the means of right knowledge—either carefully comprehended or casually perused, and consequently the knowledge of Brahman which follows from it is the result of the operation of the means of right knowledge. Meditation is based upon the thorough comprehension of the Vedanta texts.

2. Others maintain that meditation by itself is not the instrumental cause, for it being a perpetual stream of ideas flowing from mind is unable to grasp the thing when cut off from its source. Mere mind too, is not the instrument, for without the streams of ideas it is incompetent to environ the object of knowledge. Thus mind, accompanied by an unceasing flow of ideas of Brahman, is the required instrumental cause. A Vedic text also

corroborates this theory : " This minute self is to be known by means of mind which is made sharp by meditation."

3. A third view is that the great sentence *Tat Twam Asi* (*Thou art that*), is the instrumental cause. Fixity of mind is undoubtedly required for the realisation of Brahman. But this requirement does not prove the sole instrumentality of mind, for however fixed the mind may be, Brahman will not be revealed unless the mind is directed in the path described by the Vedanta sentence '*Thou art that*'. The direct instrument is therefore, that great sentence to which substantial service is rendered by mind and meditation. Thus there is a kind of unity in difference of opinions, *i.e.*, all are at one that the great Vedanta text, mind, and meditation help one another in the realisation of Brahman. (Siddanta lesha.)

11. Brahmamuhurta

Oh ! Aspirants, get up at Brahmamuhurta. Do not fail at any cost. Brahmamuhurta is morning 3.30 or 4 a.m. It is very favourable for meditation. The mind is quite refreshed after good sleep. It is quite calm and serene. There is a preponderance of Sattwa in the system. In the atmosphere also, Sattwa predominates at this hour. In the winter, it is not necessary that you should have a cold bath. A mental bath will suffice. Answer the calls of nature. Cleanse the teeth. Fast the face. Dash cold water in the face and top of the head. Sit on the asan. Try to climb to the heights of Brahman with Pranava vibration. Even if you are not in the habit of getting up early, have an alarm time piece. Once the habit is established, there is no difficulty. The subconscious

mind or Chitta becomes a willing servant of the Will. If you are subject to chronic constipation you can take some cold water, say one tumblerful, as soon as you get up, after cleansing the teeth. This is the *Ushapani* treatment in the science of Hatha Yoga. This will give a good motion. Persons of hard guts can use *Tirupala water.* Soak 2 Harads, or myroballum, 2 amalaks and 2 Thandrikkais in half a tumblerful of cold water at night. Drink the water in the morning after washing the teeth.

12. Hints on Meditation

Keeping the upper parts (the chest, neck and the head) erect and equal to the (other parts of the) body. Subduing within the heart the senses together with the mind, let the wise by the raft of Brahma (OM) cross over all the fearful torrents of the world.

Keeping down the senses (Pranas) subduing his desires, and *gently respiring by the nostrils*, let the wise deligently attend to the mind, as the charioteer to a car, drawn by vicious horses.

Do not shake the body, when you are meditating. Try to be quite steady. This is important. These appearances precede the concentration by which the manifestation of Brahma is effected; it (Brahma) assumes the *form of frost, of smoke, of hot air, of wind, of fire, of fire flies, of lightning, of crystal*, and *of the moon.*

When in the Yogis' body composed of earth, water, light, air and ether, the fivefold qualities which mark concentration as described below, are manifest, then there is no disease, or age, or pain for him, who has obtained the body burning with the fire of concentration.

When the body is light and without disease, the mind without desire, when the colour is shining, sweet the voice and pleasant the smell, when the excrements are few, they say, *the first degree of concentration is gained.*

13. Meditation Room

Everyone of you should have a separate room for meditation. This is a *sine qua non*. *Convert a room into a forest*. Place your Ishta Devata in the room in front of the *Asana*. Keep in the room a few philosophical books as Bhagawad-Gita, Yoga Vashishta, 12 Classical Upanishads and Vivek Chudamani. Do not allow anybody enter the room, even your wife, children or best friends. You also should enter the room after a bath. Burn incense and camphor as offering to the Ishta Devata twice daily morning and evening. Practise meditation in the room morning 4 to 5 a.m. and night 8 to 9 p.m. systematically. Whenever you feel depressed, enter the room. Study the books for ½ an hour. Silence the thoughts. Still the mind. Think of the auspicious qualities of God—*Santam*, *Sivam*, *Subham*, *Sundaram*, *Kantam*. Repeat the mantra *OM Santi—OM Santi—OM Santi* several times. You will be doubtless immediately invigorated. Practise. Try. Feel. Experience. *Do much. Talk little.* Make it a point to sit at least for ½ an hour daily, although you have pressure of work. Where there is a will, there is a way. If you have this kind of practice systematically, you will find a better Mussorie, Ooty, Darjeeling, or Simla in your meditation room. You need not go in for a change. Realise what I say. Do not waste the time.

Avoid all idle talks. *Time is all money.* Do not waste even a single second. Very few know the value of time and life. Remember the death warrant from Yama Raj always.

14. How many Hours to Meditate

To start with, you can meditate for ½ an hour in the morning 4 to 4.30 a.m. and for ½ an hour at night 8 to 8.30 p.m. Morning time is best for meditation. The mind is refreshed after sound sleep. Further, Sattwa predominates in the system as well as in the surrounding atmosphere. In Yoga Vashista, Vashista says to Rama "Oh Rama, give ¼ mind for meditation in the beginning; ¼ mind for recreation; ¼ mind for study; ¼ mind for service of Guru. Then ⅜ mind for meditation; ⅛ for recreation; ⅜ mind for study; ⅛ mind for service of Guru." Here recreation means acts like "going for Biksha" as in the case of Sannyasins. It does not mean "Golf play" or "Rughby". This recreation is meant for *relaxation* of mind or diversion of mind after concentration and meditation. Otherwise the mind feels tired and refuses to work. Then give ½ mind for meditation; ½ mind for study. Increase the time of meditation gradually. After two months, increase the period to one hour, 4 to 5 a.m.—8 to 9 p.m. After one year, increase the time to 1½ hours in the morning: 1½ hours at night. In the third year two hours in the morning; two hours in the evening; in the fourth year three hours in the morning; three hours at night. This is for the vast majority of persons. An earnest Sadak with strong vitality and subtle intellect can meditate for six hours in the first year of his

Sadhana. You must study congenial books as the Upanishads, Yoga Vashista, Gita, Vivek-Chudamani, Avadooth-Gita along with meditation. Such study is very elevating. *Six hours' study—six hours' meditation* is very beneficial. That was Sree Arabindoo's method. That is his brother Sree Barinder's method. That is Swami Adwaitanand's method. That is my method also. This will eventually push you on to nidhidhyasan for twenty-four hours.

15. Time for Meditation

Three Sittings

(*Morning sitting 4 to 5 a.m.*)

At the commencement, have two sittings only, once in the morning 4 to 5 a.m., once at night 8 to 9 p.m. After six months or one year, according to your mental calibre, you can have three sittings, a third sitting in the afternoon 4 to 5 p.m. In the Ashram of Sree Arabindoo at Pondichery, Yogic students have three sittings. You can increase the period of concentration to two hours at each sitting. In summer, it is rather irksome and difficult owing to perspiration. So, have only two sittings during summer. The loss can be made up in winter. Winter is very favourable for meditation. You will find Rishikesh, Swarg Ashram admirably suitable for contemplative purposes. Winter and early part of spring are the best seasons for beginners to commence meditation. In winter, the mind is not tired at all. You can meditate even for 24 hours, without the least exhaustion. That is

the reason why Sadhus select Rishikesh for meditation in winter. The period of meditation should be gradually increased with caution. The meditation should not be by fits and starts. It should be well-regulated and steady. You must use always your common sense and reason all throughout the Sadhana period on all Yogic *minutæ*, all details. You should ascend the summit of Yoga gradually, slowly, stage by stage, step by step. You must not give up the practice even for a few days.

16. Meditation

(Four Important Instructions)

The following four points are a great *desideratum* in meditation.

Concentration

1. *You should fix the mind* on the *lakshaya*, along with mental repetition of OM or any other mantra. If it runs away, you should again bring it back, and fix. Constant efforts will set matters aright.

Feeling

2. *Shuddha or Sattwic bhavana.*

In Saguna meditation, you should feel, that there is a constant flow of Sattwa (light, purity, bliss and knowledge) towards you from your *Ishtam*. In Nirguna, you should feel, you are all purity, all light, etc.

Sarva Bhav (*Effort*)

3. You should mentally repeat OM through feeling, *with all your heart, with all your mind, and with all your soul. Sa Sarva vit Bhajathi ma Sarva Bavena Bharatha* (Gita, XV, 19). It should be *Sarva Bhavana* —with your whole being. The meaning of the sloka is "He, all knowing, worshippeth Me with his whole being, O Bharata". Your whole soul should feel that you are the All-pervading subtle Intelligence.

Full Occupation

4. You should keep the mind *fully occupied*, for twenty-four hours.

17. Obstacles in Meditation

Generally in the second hour of meditation, tamas enters and sleep supervenes. If pranayam is systematically practised, this can be conquered. *Mayur Asan* and *SirSh Asan* drive off laziness and sleep. Objects, desires, and various disturbing thoughts are other obstacles. Destroy desires by Vichar, control of Indriyas, Virag, Vivek, Brahmabhavana. Kill them. Do not plan. Do not imagine. Do not try to fulfil them. Be indifferent. Annihilate emotions—do not be attached to desires. Desires are powerless in the absence of emotions and attachment. They dwindle and die. Find out the causes of disturbing thoughts and remove them one by one. Watch the mind carefully. Dwell in solitude. Do not mix. Have patience, Utsaha (perseverance) and courage. If you find great interest and

pleasure in meditation, if you are progressing, *stop even study* for some time. Study also is a vishaya—*God is not in Books.* He is beyond panchakosha. He can only be reached by constant meditation. Erudition is to gain applause in society. Avoid pedantry. Sometimes the mind feels tired. Then take complete rest. Do not strain the mind. Go in for evening stroll *alone* along seaside, along the banks of Ganges, or any other delightful road. Chant OM. Feel OM. Hum OM. Reduce the period of meditation for a couple of days. Use your *strong common sense*, and the voice from the instinct often. Observe the *moods* of the mind. The two currents *Harsh* and *Sokh*, Joy and grief, or *exhilaration* and *depression* are moving in the mind. When you are depressed, go in for a good walk, close the books. Think of sublime thoughts. Feel you are *all joy.* Remember, these are all *Dharmas of the Upadhi* and they do not belong to the thing itself—ATMAN. It will pass off quickly. Sometimes cupidity will simulate a concentrated state. You go on planning. You are concentrated but not on the *Lakshya.* Watch this and withdraw the mind. Deep sleep state is being mistaken by many for Samadhi. Samadhi is a positive, real state. It is all knowledge. Do not make mistakes. During meditation, when the mind passes into a calm state of samata, when you feel a peculiar concentration ananda, think you are entering into samadhi state, *Do not disturb this state.* Try your best to keep it for a long time. Mark this state very carefully. In the beginning of your practice, you may get *jerks* of hands, legs, trunk and whole body. Sometimes the jerk is very terrible. Do not be afraid. Do not be troubled. It is

nothing. It can do nothing. It is due to sudden muscular contraction from new pranic influence, new nerve stimuli. Remember that new nerve currents are formed now owing to the purification of nadis from sadhana. The jerks pass off after some time. Sometimes there is tremor of the body during meditation. This is due to the *prana being taken up* to the brain in the process of meditation from the trunk, etc. Do not be afraid. Do not stop the meditation. You will have to pass through all these stages. When you get these, you are improving, you are progressing. Plod on, persevere. Be gay and cheerful. Help is from within, from Antaryamin, from Sakshin, from Kutasth—Pratyag Atman. These are all new sensations. Sometimes, emotional people draw inspirations during meditation, compose beautiful poems. Record them, if you get this *poetic inspiration*.

(*Vide* Chapter III, 19, Shelly Shallying.)

18. Bhoota Pratibhanda

How to conquer

(*Story of a disciple*)

A Brahmachari went to a Sannyasin for learning Brahmavidya; which is *anubhava* knowledge of Brahman. He learnt all srutis and the practice of meditation also. For two years the Brahmachari went on practising Dhyana. He was pleasing the Guru also in all possible ways by service. After a period of two years, the Guru asked the disciple " Oh Dattatriya, how

are your *vrittis* now? Are you calm? Have you got *Shanti*, peace? Have you controlled the mind? Have you got *Ekagrata* or one-pointedness of the mind? How is your mental state? Tell me now, clearly, candidly." I know you possess *Arjavam*, straightforward conduct, rectitude of conduct with a desire to do good always to others—a quality necessary for sadaks, the possession of which is being reiterated and emphasized in many slokas of Gita by Lord Krishna. Dattatriya said "O Guru, I shall tell you open-heartedly, I have no Ekagrata at all. I am trying my best, my very best. In my house, I was used to tender a dear Buffalo that was giving me good milk and ghee. Whenever I sit on meditation, that is the only figure, the form of the buffalo that appears before me. I try to drive off this mental picture. I could not. That is the difficulty. Kindly enlighten me to get rid of this difficulty." Guru told him "Oh Datta, this is a Bhoota Pratibhanda. Every thing in this world has got five parts—Nama-Rupa, Asti Bhati-Priya, Name-Form. Existence (Sat), Prakash (Chit), Affection (Ananda). Give up the name and form of buffalo. Look to the essence sat-chit-ananda. Meditate on that." Datta followed the Guru's instructions and attained final beautitude, Moksha.

19. Shelly Shallying

There are three doshas or faults in the mind, *viz.*, *Mal* or impurities as the six passions, lust, anger, covetousness, infatuated love, pride, envy, *Vikshep* or tossing of mind and *Avarana*, veil of ignorance. Shelly shallying is

Vikshep or mental oscillations. If you remove the oscillations of the mind, you get one-pointedness or *Ekagrata*. Ekagrata is a thing unknown to many. Max Muller writes "Ekagrata is impossible for us, Westerners, when our minds are diverted in various directions through newspapers, telegrams, postal communications, etc." Ekagrata is an indispensable condition in all religious and philosophical speculations, and in nidhidhyasan or profound meditation.

30. Vyadhi-styana-samshaya-pramad-alasya Virati —bhranti darsana labdha bhumikat Vanavasthitatvani chitta-vikshepasti ntarayah (Patanjali Yoga Sutra, chap. I, 30).

Disease, mental inactivity, doubt, indifference, laziness, the tendency to go after sense-enjoyments, stupor, false perception, non-attaining concentration, and falling away from that when attained on account of restlessness, are the obstructing distractions.

Destroy all subtle and gross desires by constant efforts and *Vichar*. *Remove Vikshep through Upasana*, *Yoga*, *Tratak and Pranayama*.

20. Real rest in Meditation

Fatigue of the Indriyas demands rest. Hence sleep supervenes at night rythmically. Motion and rest are rythmical processes in life. The mind moves about in the avenues of the senses through the force of the vasana. Strictly speaking, *Dhrita Sushupti* or deep sleep state is very, very rare. There is subtle working of the mind in sleep also. Hence, you do not get good rest in sleep. Real rest is secured in meditation, and in meditation only.

It is only Dhyana Yogins who practise meditation can feel real rest in Asana. The mind is fully concentrated during meditation, is far away from objects, and more near Atman. There are no Rag-dwesh currents during meditation owing to absence of objects. Consequently, there is manifestation of solid, lasting, real spiritual ananda with complete, genuine rest. You must practise meditation. You must feel yourself. Then, you will agree with me. In Benares, there is a Hatha Yogi who does *levitation*. He never sleeps at night. He sits on the asan during the whole night. He gets the real rest from meditation. He has dispensed with sleep. You may not enjoy the rest fully in the beginning of your practice. Because at the outset, there is good deal of wrestling between the *Will* and *Swabhav*, the *old samskaras* and the *new samskaras*, old habits and new habits, Purusharth, (right exertion) and old conduct. The mind revolts. When the mind is thinned out, when you have reached the *Tanumanasi stage*, third Jnana bhumika, you will enjoy like anything. You will find 10,000 Bengal Rasagullah in the supreme rest in meditation. You can then cut short your sleep to three or four hours *gradually*.

21. Remembrance in Meditation

When a person contemplates the form of Vishnu, the contemplating soul (*i.e.*, the ego, or practical Jiva) is fully engrossed in the meditation unaware of his individuality. It is then a natural question—What principle was waking at the time of meditation which afterwards produces remembrance in the ego that he was engaged in contemplation? The plain answer is that it was the noumenal self known as Sakshin.

It may be objected here that the illumination of the ideas of Vishnu and of their fabricated, the contemplating soul, by Sakshin, cannot account for the remembrance of the meditation by Jiva. At the most it can justify remembrance in Sakshin who formerly observed that occurrence. This objection may be answered on the ground that there is mutual false attribution of identity (*Parasparadhyasa*). *The Kutastha which is inexplicably mingled with Jiva, although different from him, is the inner soul, as it were of Jiva. Consequently, the experience by Kutastha may lead to the remembrance by Jiva who is thought to be one with the former.*

22. Awakening Kundalini

Kundalini, the serpent power or mystic fire is that primordial energy or Sakthi that lies dormant or sleeping in the basal Muladhara Chakra. It is called the serpentine or the annular power on account of its spiral like working or progress in the body of the ascetic developing the power in himself. It is an electric fiery occult or fohatic power, the great pristine force which underlies all organic and inorganic matter.

It can be awakened by Kumbuck by Hatha Yogins, by concentration on the Muladhara chakra by Raja Yogins, by devotion by Baktas, by the analytical will by the Jnana Yogins, by the Grace of the Guru, by mantras in Mantra Yogins, by Bandha, Asans and Mudras by Hatha Yogins.

As soon as it is awakened, it pierces the Muladhara Chakra (Bheda). It should be taken up to Sahasrara through the various Chakras. There is great deal of difficulty in piercing the Manipura Chakra. The Yogi

has to exert a lot in this centre. When the Kundalini is awakened, the Yogi sees mentally a huge mass of Golden light, or fiery light, enveloping his body as if to consume him. He should not be in the least afraid. The colour of Kundalini is golden or fiery red. The Yogi experiences different grades of Ananda and Siddhis at different chakras. Supreme fearlessness, astral vision, mental visions, Vijnana visions, Siddhis and spiritual ananda are the signs to denote the awakening of Kundalini.

23. Concentration

On breath

(*With* " *Soham* ")

Sit on Padma, Siddha or Sukha asan. Face north or East. Salute to Guru and Sree Ganesh (*Om Sree Sat Guruvae namaha*; *Om Sree Ganesaya namaha*). Be steady on the asan. Now, fix the mind on the breath. The Jiva is uttering the 'Soham' mantra 21,600 times daily. A man's life is made up of so many 'Soham' breaths really according to Yoga and not of so many years. By pranayama, you save the 'Soham' breaths and thus prolong your life, extend your longevity. If you watch carefully, the breath produces the sound 'So' during inhalation, and the sound 'Hum' during exhalation. '*Soham*' *is the breath of life. Om is the soul of breath.* That is the difference. Eliminate 'h' and introduce 'I'. Soham will become "So I am". 'Soham' means "I am He". "I am that Brahman." Eliminate the consonants S and H, it becomes OM. Now then,

concentrate on the breath. Do not think of anything else. You will notice, it will gradually become very, very slow, when concentration progresses. Utter the word 'So' mentally, when you inhale and 'Hum' during exhalation. Gradually, the word 'Soham' also will drop when there is deep concentration '*tacchitta*'—You will be in peace. You will be calm, serene, joyful. You will enter in silence.

24. Patience

A form of play at cards

(*A way to concentration*)

This is played by a single individual.

You can develop patience by the practice of this play at cards. Further, it is a sort of diversion, a form of mental recreation for the mind, after Japa, after Swadhyaya. This is serviceable in the case of house-holders. You cannot study all the 12 hours. You cannot make Jap all 12 hours. The mind feels disgusted, feels tired. The mind wants variety, new sensations. Instead of having vain talk with people of different mentality, uncongenial company, house-holder aspirants can spend a short time in this play. Generally, ordinary people may not be able to understand the usefulness of this play—development of patience, concentration and an useful substitute for congenial company. Rajasic Mind wants talk, and company. An aspirant is not allowed to have vain talk. He must live alone. In the beginning, when he is deprived of these two sources of his pleasure, he feels pained. So in

the beginning, when he feels tired after meditation, when he wants a little recreation, and relaxation of the mind, he can have recourse to this play. When he gets real interest and pleasure in meditation, when he gets used to long hours of sitting, he can dispense with this play. Every one of you should know this play. You will not feel lonely in the absence of friends. There are 9 rows of cards. You can shift the cards from one row to another. You can reduce or open new rows, but the number should not exceed 9. You must try to bring them in serial order from King, Queen, 10, 9, 8, etc., in 4 rows of Diamond, odds, spades, clubs—that is the technique of the play.

25. Brahmakara Vritti

When the *Antakarana* is rendered pure (Chitta Shuddi) by *Sadhana Chathushtaya* or 4 means of qualification —Vivek, Viraga, Shadsampatt, and Mumukshatwa—this *Brahmakara Vritti* is generated out of this *Sattwic Antakarana* through hearing of the *Mahavakhyas*, *Tat Twam Asi* or *Aham Brahm Asmi* (*Mahavakhya Janniya*). This is a modification of Sattwic antakarana—antakarana parinama. To put it in Vedantic terminology, Brahmakara Vritti is *Mahavakhya Janniya*, *Sattwa Guna Karya*, *Antakarana Parinama*. It is generated through the hearing of Srutis. It is the effect of Sattwa Guna. It is the modification of the Antakarana. Other names for this Brahmakara Vritti are: *Akhandakara Vritti*, *Tadakara Vritti*, *Atmakara Vritti*, *Swaroopakara Vritti*. When this vritti shines, Vishyakara Vrittis stop. Sadhana consists in not allowing the mind assume the Vishayakara Vrittis but in retaining the Brahmakara Vritti, by

fixing the mind in Brahman. *Bramhakara Vritti Sthithi* is Samadhi of a Jnani. This is achieved through constant nidhidhysan for 24 hours. It is this Brahmakara Vritti that destroys the Moola Ajnana or Moola Avidya, original ignorance or primitive nescience.

Sadhana

Convert Vishyakara Vritti into Brahmakara Vritti.

Brahmakara Vritti is generated when you try during Nirguna meditation to feel Infinity by repeating OM mentally.

26. What is Will?

(*How to develop it*)

I shall give a succinct description only. Will is *Shakti*. Will is *Atma-Shakti*. Will is *Atma-Bal*. Will is *Para-Shakti*. Will is the *dynamic aspect* of Brahman. Brahman in motion is Will. Will is the organ of Ishwar. God wills simply. (*Brahma Sankalpa*, *Ishwara Sankalpa*) for His *Lila* or sporting—*Lokavat tu Lila Kavilyam*. And this universe manifests. Creation is not out of attraction, for there is nothing outside of Brahman. Remember this. You will save many difficulties. (Will means absence of desire, *Vasana* or *Cheshta*.) There is no effort in Willing. There is no failure in Willing. Will implies *Samata*. The five pranas are obedient servants of Will to execute the orders. You can do anything by strong Will. Nothing is impossible. Nothing is difficult for Will.

Give up desires. Destroy them to the very root. Desire and emotion always go together. Annihilate emotion also. Desire can do nothing in the absence of emotion. It is this emotion that draws you out to worldly activities. Emotion is the impulse to put you in motion. All emotions resolve themselves in one single emotion—*Rag-Dwesha*, attraction and repulsion. Destroy these two currents. Get help from Vivek, Vairag, Vichar of a constant nature, Sama, Dama, Pranayama, Sat Sang, Swadhyaya and Nidhidhyasan during the process of destruction of desires and emotion. Brahma Bhavana, Sivoham Bhavana, Aham Brahm Asmi Bhavana are great aids. Titiksha, strong patience increases the Will power. Apply the Will, when it has become pure and irresistible. Use it in small events in the beginning. Do not be troubled, if you fail in the application. Wait coolly. Will is bound to succeed.

27. Continue Sadhana

Do not stop Sadhana when you get a few *Glimpses of realisation* (*alpam*). Continue practice till you are fully established in *Bhuma* (unconditioned Brahman). This is important. If you stop practice, and move about in the world, there is every likelihood of a downfall. The reaction will be tremendous. Examples are not lacking. Numerous persons have been ruined. A glimpse cannot give you perfect safety. Do not be carried away by *Lok Ishana* (name and fame). You can renounce your wife, children, parents, house, friends and relatives. It is very, very difficult to renounce the intellectual pleasure, the pleasure from name and fame. I seriously warn you.

A man who can draw happiness, from Atma within will never care a jot for this trivial, paltry affair. The world is a mighty big thing for an worldly man. It is a straw for a knower of Brahman. It is a mustard, a pin's point, a dot, a bubble, an airy nothing for a Brahma Jnani. Be circumspective. Ignore all these trivial things. Be steady with your practice. Never stop the practice till the final beautitude is reached. Never cease Sadhana till you can constantly dwell in full Brahmic consciousness.

PART III

MEDITATION PROPER

28. Meditation on a Buffalo

(*Story of a disciple*)

KRISHNA CHAITANYA, a Brahmachari in Omkar Ishwar, on the banks of the holy Narbhada, went to Ram Acharya and prayed to him to teach him the method of meditation. Ram Acharya said to Krishna "Oh Krishna, meditate on Krishnamurthy with crossed legs and flute in hand, located in the midst of a big sun in the lotus of your heart and repeat mentally the famous Krishna Mantra "*Om Namo Bhagavate Vasudevaya*". Krishna Chaitanya said "Oh Guru, I am quite dull-headed. I cannot do this. This is too difficult for me. The Mantra is very, very long. Kindly suggest an easy method."

Ram Acharya said "Oh Krishna Chaitanya! Don't be afraid. I will tell you an easy way. Hearken! Place a beautiful, small brass idol of Sree Bala Krishna in front of you. Sit on Padma Asan. Look at this idol steadily. See the various parts of the idol, hands, legs, etc., with attention. Don't look at any other object." Krishna said "Oh Guruji, this is still more difficult. Sitting with crossed legs will give severe pain on the hips. If I think

of the pain. I cannot look at the idol. I have to sit steadily, look with attention and mark carefully the various parts. I cannot do more than one action at a time and I cannot remember more than two things at a time. Oh Guruji Maharaj, kindly show me a very, very easy way."

Ram Acharya said "Oh Chaitanya! Place a photo of your father in front of you. Sit in front of the photo any way you like. Simply look at the figure for a short time."

Krishna Chaitanya replied "Oh Guru, my protector, this is also difficult; because, I am very much afraid of my father. He is a terrible man. He was used to beat me very severely. I tremble the very moment I think of his form. My legs quiver. This will never suit me. I should say, this method is more difficult than the previous ones. I pray, Guruji. Kindly suggest a very, very simple method this time. I will surely follow." Ram Acharya said "Oh Krishna, tell me now, which thing you like best?" Krishna replied "Oh Guruji, I have tendered a buffalo in my house, I have taken plenty of milk, curd and ghee from that buffalo. I like it best of all, I constantly remember this." Ram Acharya said "Krishna, now go to this room, lock the door, sit in a corner on a mat and constantly think and meditate on this buffalo only to the exclusion of all other objects."

Don't think of anything else. Do this presently. Krishna Chaitanya was very much pleased. With a gay and cheerful mind he went inside the room, followed the instructions of the Guru implicitly and began to meditate on the buffalo with one pointed mind intensely. He did not get up from the seat for three days continuously.

He forgot all about his food. He was unconscious of his body and surroundings. He was deeply absorbed in the form of the buffalo. Ram Acharya came on the third day to the room of Krishna to see his condition and found Krishna absorbed in meditation. With a loud voice, Guru called out " Oh Krishna, how do you feel ? " Come outside to take your food. Krishna replied " Oh Guru, I am much grateful to you. I am in deep meditation now. I cannot come out now. I am very big. Horns have grown out of my head. I cannot get out of the small door. I like the buffalo very much. I have become myself a buffalo also." As you think, you so become (*Bramara-Keeta Nyaya*).

Ram Acharya found out that Krishna's mind has attained *Ekagrata* (one pointed) state and was quite fit for attaining Samadhi. Ram Acharya said " Oh Krishna, you are not a buffalo. Now change your meditation. You are not a buffalo. Forget the form of the buffalo (*Nama-Rupa*) and meditate on the underlying essence of the buffalo, *Sat-chit-ananda*, which is your real *swaroop*. Krishna Chaitanya changed his method, adhered to Guru's instructions and attained *Kaivalya-Mukti*, the goal of life.

Meditate on what you like best

The above story goes to illustrate that meditation on any object which the mind likes best is very easy.

Yathabhimata-dhyanadva

(Patanjali Yoga Sutra, I, 39.)

The above proposition is being corroborated by the above aphorism in the Raja Yoga of Patanjali Maharishi. The meaning of the above Sutra is :

"Or (*by meditation*) *anything that appeals to one as good.*"

Patanjali Rishi suggests various methods for meditation as "Meditate on the Effulgent One in the lotus of the heart who is beyond sorrow". "Meditate on the heart that has given up all attachment to sense-objects." "Meditate on the knowledge that comes in sleep" and lastly he has introduced the Sutra No. 39.

"Meditate on anything that appeals to you as good."

It will be easy to concentrate on a thing which mind likes best.

29. Meditation on Rose Flower

Dharan or concentration is fixing of the mind on a concrete object or an abstract idea. Meditation follows concentration. Meditation is an unbroken, un-interrupted, or incessant flow of idea of the object that is being concentrated upon. Concrete meditation on an object is necessary for an untrained mind in the beginning. Sit on *Padma*, *Siddha*, or *Sukha Asan* in a room set apart for meditation only and meditate on the colour, form, the various parts of the flower as petals, stalk, pollen, etc., on the various kinds of roses, as white rose, yellow rose, red rose, cabbage rose; on the various preparations as rose water, rose syrup, scents as Otto de Rose, essence of Rose, confections as Gulkand, etc., on the diverse uses of rose as rose water for cleaning the eyes in ophthalmia, Gulkand as a laxative in constipation; the flower and garlands for worship of God, for wearing, etc., on the various virtuous properties as its

cooling effect on the system, its carminative properties; the price of rose and garlands of roses; the places where they are found in abundance and various other items connected with rose. You must exclude any other foreign thought associated with other objects. By this concrete method the mind becomes fit for abstract meditation. Practise for half an hour daily in the morning 5 a.m. for a month.

30. Meditation

(*On Mahatma Ghandhiji*)

Retire to your meditation room. Sit on *Padma Asan.* Meditate on the form, stature, height, colour of Ghandhiji; his educational carreer in England; his legal practice in Africa; his political activities to raise the condition of Indians in Africa; his energetic activities in non-co-operative movement in India; his famous *Charkha* and *Khaddar*; his wide-spread preaching throughout India for popularising Khaddar; his strenuous efforts to unite the Hindus and Muslims; his exertions to uplift the degraded position of the untouchables of India; his noble ideals and laudable principles; his life of absolute renunciation, *tyag* and *Sannyas*; his life of severe tapascharya; his abstemious nature in diet; his in-cessant struggle in the achievement of *mental Brahma-charya*; his ideals of *Ahimsa* and *Satyam* in thought, word, and deed; his facile pen in journalism; his various useful publications of both in English and Gujrati; his establishment of an useful Ashram in Sabarmatti which trains good Karma Yogins; his strong

will and various other noble qualities. Don't allow any other thought to enter. If the mind runs, draw it and fix on the above thoughts. Practice for half an hour daily for two months.

31. Meditation on Divine Songs

If you are well-versed in music, go to a lonely place, sing beautifully to your heart's content, develop the Rag, and Raghini luxuriantly from the bottom of your heart, forget yourself, forget the past and environments. This is an easy method. Select some fine stotras, prayers, or philosophical portions. Tukkaram's Abhangas, Akhow's songs in Guzarati, Taimana Swami's songs in Tamil, Thevaram in Tamil are admirably suitable for this purpose. Ram Prasad, a reputed saint of Bengal, realised in this way. Ram Prasad's songs are very famous throughout Bengal. Ravana pleased Lord Siva through his Sama Gana played with nerve strings removed out of his body. Hear what Shakespeare says on music.

"The man that hath no music in himself nor is not moved with concord of sweet sounds, is fit for treason, stratagem and spoils. The motions of his spirit are dull as might, his affections dark as Erebus. Let no such man be trusted. Mark the music."

You can quite easily withdraw the mind from the objects through singing. Singing immediately elevates and expands the mind. To fix an expanded mind on the Saguna or Nirguna Brahman is very easy. What is wanted here is good taste and skill in music with purity of heart and practice of concentration.

32. Meditation on Gita Slokas

(*Series of ideas*)

Learn by heart some important slokas in Bhagawad-Gita. Repeat them mentally after sitting in asana. There are some important slokas which dwell on the " immortality of the soul " in the second chapter. You can concentrate and meditate on these series of ideas. You will find this practice very very useful. (2) Meditate on the series of ideas from the slokas which describe the *Stitha Prajna* state in second chapter. (3) Meditate on the series of ideas from the slokas which describe the effects of Yoga in the sixth chapter. (4) Meditate on the series of ideas from the slokas which describe the *Samata State* of mind in the sixth chapter. (5) Meditate on the series of ideas from the slokas which deal with the attributes of a Jnani in the thirteenth chapter. (6) Meditate on the series of ideas from the slokas which describe the nature of Deivi Sampat in sixteenth chapter. (7) Meditate on Vibhuti slokas in the tenth chapter. (8) Meditate on Vishwarupa Dharsan ideas in the eleventh chapter. (9) Meditate on " devotee dear to me " slokas in twelfth chapter. (10) Meditate on "Gunatita" ideas in the fourteenth chapter. I have given you 10 sets of ideas. Select any set that appeals to you most. You can allow the mind to move from one set to another.

33. Meditation on Virat

(*Virat Purusha*)

1. Heaven is His head.
2. Earth is His foot.

3. Quarters are His hands.
4. Sun and Moon are His eyes.
5. Air is His breath.
6. Fire is His mouth.
7. Dharma is His chest.
8. Adharma is His back.
9. Grass and herbs are His hairs.
10. Mountains are His bones.
11. Sea is bladder of urine.
12. Rivers are His arteries and veins.

Sit on Padma Asan in your meditation room and meditate on the above thoughts for ½ an hour daily. This is a gross form of meditation for beginners for six months. The mind will expand now. Afterwards take to Saguna meditation on a picture of a Murty as Rama, Krishna or Siva. Have this kind of meditation for a year. Then have recourse to Nirguna Meditation on Brahman. By the practice of these various methods, the mind is a fit instrument now to take up abstract meditation—meditation on an abstract idea.

35. Saguna Meditation

Saguna meditation is meditation on a form. Select any Murty you like best, either Siva, Vishnu, Rama, Krishna, according to your inclination or taste. Or follow the directions of your Guru. He will select for you the Ishta Devata or tutelary deity. The Ishtam will guide you. An archer first aims at a grosser bigger object. Then he takes up a medium object. Finally, he shoots at finer and subtle objects. Even so, one should take up to Saguna meditation to start with and when the

mind is trained and well disciplined, he can have Nir Akara, Nirguna Meditation. Saguna Meditation is meditation on a *concrete* object. Nirguna meditation is meditation on an *abstract idea*. Saguna Upasana removes *Vikshep* or tossing of the mind. For three or six months, practise *Tratak* on any picture. Sit on Padma Asan. Place the picture in front of you. Gaze at the picture steadily for ½ an hour without closing the lids till tears flow profusely from the eyes. Then close the lids, and concentrate on the Tirkutee for five or ten minutes. At the outset, practise Tratak for five minutes. Gradually increase the period to ½ an hour. Lord Krishna's figure with flute in hand, Chaturbuja Maha Vishnu with conch, discus, mace and lotus, are very good pictures for concentration. After six months' practice of Tratak, meditate on the mental picture of the Murty from ½ to 2 or 3 hours only, in the Tirkutee, space between the 2 eyebrows. See and feel that the Ishtam is present in every object of the universe. When you meditate, repeat the mantra of the Devata as *Om Namo Bhagavate Vasudevaya*, mentally. Think of the attributes of the Deity, omnipotence, omniscience, etc. Feel that Sattwic qualities from the Ishtam flow towards you. Feel that you possess these Sattwic qualities. This is *Sattwic* or *Shudda Bhavana*. You will have Darsan of your Ishtam in one or two years, if you are sincere in your sadhana. Follow this plan. This will help concentration. Move the mind on the various parts of the Murti. Take, for instance, the Lord Vishnu with four hands. During meditation, move the mind on the various parts of Vishnu. See with the mind, His feet first, then legs, then His yellow silk cloth, then His golden

hara set with diamond, Koustabha gem, etc., on the breast, then the ear ring, Makara Kundala, then the face, then the crown on the head, then the disc on the right upper hand, then the conch on the upper left hand, then the mace on the lower right hand, then the lotus flower on the left lower hand. This is the order. Then come down to the feet and start again to the upper parts. By this method, the mind will not run towards objects.

First meditate on Virat. Then take up Saguna meditation. Lastly, have nirguna meditation.

Meditation on Vishnu

"Dheeya Satha Savitru Mandala
Madyavarthi Narayana Sarajisasana
Sannivishtaha Keyuravan
Makara Kundalawan Kreeti Hari
Hiranmaya Vapuhu
Dhrita Sankha Chakra Gadha Padma
Dwarakan Nilayachuta."

"Meditate always—twenty-four hours—on Narayan seated in the asan of Lotus flower in the midst of a lustrous Sun in the lotus of heart or in Tirkutee with golden armlets set with diamond, with ear rings, with golden crown set with diamond, with golden necklace set with koustabha gem, and with golden colour, with discus, conch, mace and lotus flower in four hands—that Narayan—that indestructible Achuta of Dwaraka."

36. Meditation on Gayitri

"*Om Bhur Bhuvah Svah tat Savitur Varenyam bhargo devasya dheemahe dheo yeona prachodayat.*"

Om—Brahman
Bhur—Pran swaroop
Bhuvah—Dhuk nasak
Suvah—Suk swaroop
Tat—Brahman
Savitur—Paida Karnewalla (Ishwar)
Varenyam—Uttamko (fit to be worshipped)
Bhargo—papnasakko (remover of Sins and Ignorance)
devasya—Gnana swaroop (glory)
dheemahe—we meditate
Dheo—Buddhi, Intellect
Yo—which
na—our
prachodayat—enlighten.

"*Let us meditate on Ishwar and His Glory who has created this universe, who is fit to be worshipped, who is the remover of all sins and Ignorance. May He enlighten our (my) Buddhi.*"

This is the Brahma Gayitri mantra. Gayitri is the 'Blessed Mother' of the Vedas.

Retire into the room after bath just before sunrise. Burn incense. Sit on Padma asan, facing north or east, and repeat the mantra mentally as many times as you can, but not less than 108 times and constantly feel that you are receiving light, purity and wisdom from Gayitri. This is *Shudda or Sattwic Bhavana.* Concentrate on the meaning of the Gayitri. This is important. Have your gaze at the *Tirkutee* the space between the two eye brows, with closed eyes. Have a mental picture of Gayitri at Tirkutee. You will have *Dharsan* of Gayitri.

Glory of Gayitri

(Manu Smriti, Chapter II)

76. Brahma milked out, as it were, from the three Vedas, the letter A, the letter U and the letter M, which form by their coalition the triliteral monosyllable, together with three mysterious words, Bhur, Bhuvah, Swer, or earth, sky, heaven.

77. From the three Vedas, also, the Lord of Creatures incomprehensibly exalted, successively milked out the three measures of that ineffable text, beginning with the word *tat*, and entitled *Savitri* or *Gayitri*.

79. And a twice born man, who shall a 1,000 times repeat those three (or *Om*, the *vyahritis* and the *Gayitri*) apart from the multitude (*Ekant*), shall be released in a month even from a great offence, as a snake from his slough.

81. The three great immutable words, preceded by the triliteral syllable and followed by the Gayitri which consists of three measures, must be considered as the mouth, or *principal part* of the *Veda*.

82. *Whoever shall repeat day by day, for three years, without negligence, that sacred text, shall hereafter approach the divine essence, move as freely as air, and assume an ethereal form.*

83. The triliteral monosyllable is an *emblem* of the supreme, the suppressions of breath with a *mind fixed* on God are the highest devotion; but *nothing is more exalted than the Gayitri*: a declaration of truth is more excellent than silence.

84. All rites ordained in the Veda, oblations to fire, and solemn sacrifices pass away; but that which passes

not away, is declared to be the syllable *OM*, thence called *Akshara;* since the Jap should be finished before noon daily and should not be done in the afternoon. All the words should be repeated slowly without mutilation and with Akshara Shuddi. You must not be hasty in the performance of Jap. You must have always the meaning of Gayitri before the mind's eye. You must perform a *Havan* in the end to propitiate the Goddess. As a substitute for the havan, you can perform another 6 lacs of Jap. You can make as many *purascharanas* as you like.

Jap for Chitta Shuddi

Mind has got three doshas, mal (impurities), *Vikshep* (tossing or oscillations), and *avarana* (veil of ignorance). The mal can be removed either through *Nishkamya Karma* (disinterested works) or through Jap of Gayitri mantra. *Chitta Shuddi* or purification of the *Antakarana* is the *first part of Yoga*. Without *ethical purity* or proper *moral training*, you can do nothing, nothing at all in the spiritual line. You can never effect an iota of spiritual progress. Make Gayitri Jap of two lacs or more, purify the mind, polish the chitta. It is a symbol of God, the Lord of created beings.

85. *Fruits of three kinds of Jap.*

The act of repeating his Holy Name is 10 times better than the appointed sacrifice; a 100 times better when it is heard by no man; and a 1,000 times better when it is purely mental.

86. The four domestic sacraments which are accompanied with the appointed sacrifice, are not equal, though all be united, to a sixteenth part of the sacrifice performed by a repetition of the *Gayitri*.

87. *By the sole repetition of the Gayitri a priest indubitably attains beautitude, let him perform, or not perform, any other religious act.*

Gayitri Purascharana

The Brahma Gayitri mantra has twenty-four *Aksharas*. So, one Gayitri Purascharana constitutes the repetition or Jap of 24 lacs of times of Gayitri mantra. There are various rules for Purascharana. If you repeat 3,000 times daily, you should keep up the number daily all throughout, till you finish the full 24 lacs. Cleanse the mirror of manas of its mal and prepare the ground for the sowing of the spiritual seed. This is very, very important.

The Maharashtras are very fond of Gayitri Purascharana. There are in Poona and other places persons who have performed Purascharana, several times. Sree Pundit Madan Mohan Malaviaji is a votary of Gayitri purascharana. He is used to go to Pryag to perform Gayitri Purascharana. The success in his life and in the establishment of a grand, Hindu University at Benares is all attributable to his Gayitri Jap and the benign grace of the Blessed Mother Gayitri.

Swami Vidyaranya, the reputed author of the celebrated Panchadesi, performed Gayitri Purascharana. Mother Gayitri gave him Dharsan, and asked Vidyaranya for a boon. Swami Vidyaranya asked "Oh Mother! there is great famine in the Deccan. Let there be a shower of gold to relieve the immense distress of the people." Accordingly, there was a shower of gold. Such is the power or Sakthi of Gayitri mantra. Gayitri purifies the mind. Gayitri cleanses the pranamaya kosa of emotions

and passions. Gayitri bestows *Ishta Siddhis*. Gayitri makes a man powerful, and highly intelligent. Gayitri eventually gives liberation or emancipation from the wheel of birth and death.

37. Nirguna Meditation

This is meditation on Nirguna Brahman. This is meditation on OM. This is meditation on an abstract idea. Sit on Padma Asan. Repeat OM mentally. Keep the meaning of OM always at heart. Feel OM. Feel that you are the All-pervading, Infinite light. Feel that you are the *Shuddha—Sat-Chit-Ananda Vyapak Atma*—Nitya Shuddha-Siddha *Buddha-Mukta* (eternal, pure, perfect, all-knowing, eternally free Brahman). Feel you are *Chaitanyam* (absolute consciousness). Feel that you are the Akanda Paripoorna. Ek-Rasa Santa, infinite, eternal, unchanging existence. Every atom, every molecule, every nerve, vein, artery should powerfully vibrate with these ideas. Lip repetition of OM will not produce much benefit. It should be through heart, head, soul. Your whole soul should feel you are the subtle all-pervading intelligence. This feeling should be kept up all the 24 hours.

Negate the body idea.

When you repeat OM mentally, when you chant OM. feel :

Infinity, I am OM, OM, OM.
All Light, I am OM, OM, OM.
All Joy, I am OM, OM, OM.
All Glory, I am OM, OM, OM.
All Power, I am OM, OM, OM.

All Knowledge, I am OM, OM, OM.
All Ananda, I am OM, OM, OM.

Meditate on the above ideas constantly. Constant effort with zeal and enthusiasm is indispensably requisite. Repeat mentally the above ideas incessantly. You will realise. You will have *Atma-Darshan*, within two or three years. (Vide-Brahmakara Vritti, Chap. III, 25.)

What is Will? (Chap. III, 26.)

Sravana, Manana, Nidhidhyasan

Will and *Manana* (ratiocination, or reasoning) are two important factors which play a conspicuous part in Nirguna meditation or *Vedantic Sadhana*. Manana is preceded by Sravana or hearing of Srutis and followed by *Nidhidhyasan* of a constant nature with zeal and enthusiasm. Nidhidhyasan is profound meditation. *Sakshathkar* or direct *Aparoksh* realisation follows Nidhidhyasan. Just as the drop of water when dropped in a hot iron piece becomes absorbed in the hot iron, the mind and the *Abhas Chaitanya*, or reflected consciousness become absorbed in Brahman. The balance left is Chitmatra, Chaitanya Matra, or Consciousness Absolute *per se*. Sravana, Manana, Nidhidhyasan of the Vedantic Sadhana correspond to Dharana, Dhyana, Samadhi of Raja Yoga of Patanjali Maha Rishi.

Tad Akar-Tanmaya-Tadrup

By worship and meditation or Japa of Mantras the mind is actually *shaped* into the form of the object of worship and is made pure for the time being through the

purity of the object (namely Ishtadevata), which is its content. By continual practice, Abhyasa—the mind becomes full of the object to the exclusion of all else, steady in its purity, and does not stray into impurity. So long as mind exists it must have an object and the object of Sadhana is to present it with a pure one.

The sound repeatedly and harmonically uttered in Japa of Mantra, must create or project into perception the corresponding thing. (Devata.) The Mantras gather *creative momentum* by repetition, through the force of *Samskaras*.

In *Samadhi*, the mind loses its own consciousness and becomes *identified* with the object of meditation. (*Tad Akar-Tadrup.*) The meditator, and meditated, the worshipper and worshipped, the thinker and the thought become one. The subject and the object, *Aham* (I) and *Idam* (this), *Dhik* and *Dhrishya* (seer and seen), the experiencer and experienced become one. *Prakash* and *Vimarsha* get blended into one. Unity, identity, homogeniety, oneness, sameness is Samadhi (Nirvikalpa).

Two Kinds of Nirvikalpa Samadhi

1. There are two kinds of Nirvikalpa Samadhi, *viz.*, one in which the Jnani sees the whole world within himself as a movement of ideas, as a mode of being or a mode of his own existence, like Brahman, by resting in Brahman (*Swaroopa Visranti*). Brahman sees the world within Himself as His own *Sankalpa* or *Vivartha*. So does a Jnani also. (You see the world as something outside, different and independent. This is due to Avidya.) This

is the highest state of realisation as in the case of Lord Krishna, Lord Dattatriya, and Sree Sankara.

Sarvabhutasta Atmanam Sarvabhutani Atmani
Ekshatae Yogauktatma Sarvatra Samadharshina.

The self, harmonised by Yoga, seeth the self abiding in all beings, all beings in the self, everywhere he seeth the same. (Gita, VI, 29.)

2. In the second variety, the world vanishes from view and the Jnani rests on *Shudda Nirguna Brahman*, according to *Rajju Sarpa Nyaya*, analogy of snake in the rope.

When a Raja Yogi gives up his Savikalpa Samadhi, he meets the Jnani in Nirguna Brahman through Brahmakara Vritti.

38. Positive Meditation

1. *I am the All (Sarvatva).*
2. *I am all in all (Sarvatmika).*

Meditate on the above thoughts, ideas. In this meditation, body and the world are taken as Brahman, as expressions of Brahman. They are included. It is highly preposterous to think that Brahman is by itself full of Ananda and that which is expressed out of Brahman is full of misery, pain and sorrow. Pessimism should be shunned. It is the Jiva shristi that is at the bottom of all pain and misery. There is nothing wrong in Ishwara shristi. Ishwara shristi does not give the least pain. On the contrary, it is a helper of salvation. Jiva shristi constitutes Egoism, Kam, Krodh, mine, thine, "I am the doer," etc. This causes all trouble. This is due to Ajnana which causes identification with the limited mind.

Repeat the above idea mentally at all times. Feel you are the All. Feel that your Shakti is working in all bodies. Feel you are Infinity, All-pervading "The whole world is my body. All bodies are mine. All lives are mine. All pains are mine. All Joys are mine"— constantly dwell on these ideas. Jealousy, anger, hatred, Egoism all will vanish. In the Samadhi of Positive Meditation, the Jnani *sees within himself* the world *as a movement of ideas. He is both Saguna and Nirguna.*

39. Negative Meditation

1. *I am not the body.*
2. *I am not the mind.*
3. *I am Sat-Chit-Ananda Swaroop.*

Meditate on the above ideas constantly. Feel you are the Sat-Chit-Ananda Swaroop always, all through twenty-four hours. Negate the body idea. Incessant Sadhan is necessary to remove Deha Adhyas, which is due to Anadhi Samskaras (beginningless impressions). If you can go above body consciousness, if you can leave the body at will, three-fourth of your Sadhana is over. You have gained 12 annas. There is a balance of 4 annas only. Then, there remains only the "*drawing of the curtain,*" "removal of the veil of Avidya". That can be done quite easily. Even when you move about, even when you are at work, always feel you are the all-pervading, infinite Brahman. This is important. *Thinking, concentration, effort* to separate yourself from the body should go together. In negative meditation, the Jnani dwells in Shudda, Nirguna Brahman only in Samadhi. He has no consciousness of the world.

40. Meditation on Maha Vakhyas

Mahavakhyas are the sacred sentences of the Srutis. They are four in number:

1. " Prajnanam Brahman."
2. " Aham Brahm Asmi."
3. " Tat Twam Asi."
4. " Ayam Atma Brahman."

1 is in Aitreya Upanishad of Rig Veda.
2 is in Brihadaranyaka Upanishad of Yajur Veda.
3 is in Chandogya Upanishad of Sama Veda.
4 is in Mandukhya Upanishad of Atharvan Veda.

First is a Lakshana Vakhyam which gives a definition of Brahman. Second is an Anubhava Vakhyam. Third is Upadesa Vakhyam. Guru instructs the disciple. Fourth is Sakshathkara Vakhyam. 1 imparts Tatbhoda Jnana. 2 Sakshi Jnana. 3 Siva Jnana. 4 Brahm Jnana. You can take any Mahavakhya and meditate on it as you do on OM, *Vide* (Nirguna Meditation).

41. Saguna and Nirguna

Meditation

(*Compared*)

Prasnopanishad, Tapaniya, Kathavalli, etc., elaborately treat of the method of contemplation of Brahman as devoid of qualities. Badarayana, in a chapter of Brahma Sutras which deals with the nature of qualities of Brahman, mentions *positive attributes* like joyful, intelligent, etc., as well as *negative attributes* like

measureless, colourless, etc. Both kinds of attributes are referred to the Absolute and yet the contemplation of such a Brahman can be called *Nirguna Upasana* or meditation of conditionless Brahman. The chief distinction between the contemplations of conditioned (*Saguna Brahman*) and unconditioned (*Nirguna Brahman*) is that in the former the devotee looks upon it as really connected with those attributes, while in the latter positive and negative qualities are not viewed as essentially connected with it, but as suggesting its absolute nature. Hence, joyful, etc., do not enter into the essence of the contemplated Brahman, but act as a gateway for grasping its true nature. In the contemplation of the conditioned Brahman those and similar other properties form a part of the contemplation.

(*Nirguno Guni*)

By Nirguna, it does not mean that Brahman is a negative concept, that Brahman is a non-entity or zero. It means that the qualities found here in limitation, are found illimitable in Brahman. It means that the attributes are Brahman's essential nature or Brahman's Swaroop. It means that Brahman does not possess perishable qualities of matter, like the blue colour of a cloth but possesses all auspicious qualities (*Sarva Kalyana Gunas*). Brahman is *Nirguno Guni*. So also, by Nirakar, it does not mean that Brahman is formless. It means: He has not got a limited form as that of objects, but has a form unimaginable. What form can you attribute to Infinity? Many have a crude idea of Brahman. They say, Brahman is a block of stone,

because He has no form, no qualities. He is a regular void, a zero. No, No. They are entirely mistaken. They have not studied the infallible Upanishads, the right means of knowledge, the right source of wisdom, which give an accurate knowledge of Brahman. Upanishads are infallible, because they appeal to the reason of every thinker, every philosopher. They tally with the experiences of realisation. Hence they are infallible. Their authority is more valid than that of perception or inference. They have not made *Sat Sang*, constant association with the wise. They have various doubts. They have a gross intellect which is unfit for philosophical investigation, (Vichar), discrimination, reflection, ratiocination, etc. Brahman is extremely subtle. He is finer than 1,000th part of a point of a hair divided into a thousand parts. A subtle, calm, pure, sharp-pointed, clear and one-pointed Shudda Bhuddi is needed for understanding and meditating on Brahman. They suffer from *Samsaya Bhavana* (doubts regarding the validity of Upanishads and the true nature of Brahman). They should purify the mind by self-less service, should study Upanishads, should develop the four means of qualifications, should have constant *Sat Sang* with educated, practical Sannyasins. Then, they will have intellectual convictions, and intellectual grasp of the Brahman. By sravana, by manana, and by nidhidhyasan, they can reach Brahman. This is the *royal road*. So, Brahman is full of auspicious gunas. He is a lump of luminosity. He is *Prajnana Gana*. He is a solid mass of knowledge. He is really more solid than Himalayas. Knowledge is more heavy and more concrete than a huge block of stone. In Saguna meditation, the devotee considers himself as entirely different

from the object of worship. The worshipper makes a total, unreserved, ungrudging, self-surrender to the Lord. He respects, honours, adores the Lord and depends on Him for everything, for food, protection and his very existence. He looks always for help of any sort from the Ishta Devata. There is nothing independent for him. He is an instrument in the hands of the Lord. His hands, legs, senses, mind, buddhi, physical body belong to the Lord. A devotee does not like at all the idea of Jnana or merging. He likes to have his separate entity as a servant and to serve, worship, and love the Lord always. He does not like to become sugar as an Adwaitee, but likes to taste sugar and eat sugar. This method of worship is one of *Contraction*. Suppose there is a circle. You have a position in the centre. You so contract yourself to a point and merge in the circumference. This is the path of devotion or Saguna meditation. This is suitable for people of emotional temperament. Vast majority are fit for this line of worship only.

In Nirguna meditation, the aspirant takes himself as Brahman. He denies and sublates the false adjuncts or fictitious environments as egoism, mind and body. He depends upon himself, upon himself alone, (absolute self-reliance). The aspirant asserts boldly. He reflects, reasons out, investigates, discriminates, and meditates on the Self. He does not want to taste sugar but to become a solid mass of sugar itself. He wants merging. He likes to be identical with Brahman, (*Tat Twam Asi* or *Aham Brahm Asmi*). This method is one of *expansion* (of lower self). Suppose there is a circle. You have a position in the centre. You so expand by Sadhana to a very great extent that you occupy the whole circle, and

envelop the circumference. This method of meditation is suitable for persons of fine intellect, bold understanding, strong and accurate reasoning and powerful Will. Only a microscopic minority are fit for this line of meditation.

42. Meditation
on
"*Aham Brahm Asmi*"

Constantly feel that you are the *Sudda Sat-Chit-Ananda-Vyapak Atma* (Pure, existence absolute, knowledge absolute, Bliss absolute, all-pervading Brahman), when you repeat mentally '*Aham Brahm Asmi*'. Lip repetition is of no use. You must intensely feel from the subjective heart. Gradually, you will be taken to higher emotions through deep feelings.

Sit on *Padma* or *Siddha* asan on a fourfolded blanket. Face north or east. Constantly feel :

I. Assertions

1. I am all-pervading, Infinite light. "Aham Brahm Asmi."
2. I am omnipotent. "Aham Brahm Asmi."
3. I am omniscient. ,,
4. I am omnipresent. ,,
5. I am *All Joy*. ,,
6. I am *All Glory*. ,,
7. I am *All Bliss*. ,,
8. I am *Sun of Suns*. ,,
9. I am *Light of Lights*. ,,

Have these ideas, when you mentally repeat " Aham Brahm Asmi ". Repeat the short sentences also mentally along with Aham Brahm Asmi. " I am all Bliss," etc.

43. Meditation on " Soham "

This is same as meditation on OM. Some take a compound mantra as " *Hamsa Soham—Soham Hamsa* ". Before you practise Soham Dhyana, you must negate, deny, *neti-neti* by repeating " *na Aham* ". I am not this body. Soham is an important mantra. Soham means " *I am He* ". " I am Brahman." Repeat this mantra mentally. Your whole soul should feel you are the all-pervading Atman. You should feel with all your heart, with all your mind, with all your Buddhi, and with all your soul. Then only full benefits of Soham mantra will be realised. The meditation should run for twenty-four hours. If Buddhi feels " I am Brahman," " I am omnipotent " and chittam feels " I am a clerk in the chief court, I am weak, I am hopeless. What shall I do for money for my daughter's marriage? I am afraid, the judge will fine me " realisation is impossible. You must destroy all wrong samskaras, all false imaginations, all weaknesses, all superstitions. Even if you are in the mouth of a tiger, you must powerfully say " *Soham, Soham, Soham.*" I am not this body. You are then a real Vedantin. You are spoiled by the mind, by avidya. It is not the mind that has limited you. It is Avidya that has brought out this limitation through identification with the mind. Draw the curtain of ignorance. Rest on Sat-Chit-Ananda Brahman through the force of Soham mantra.

44. What is Antaranga Sadhana?

Antaranga Sadhana is meditation on "*Aham Brahm Asmi*," the *Maha Vakhya*, Great sentence or Great saying in the Yajur Veda (Brihadaranyaka Upanishad), which goes to show the identity of Jiva and Brahman. '*Aham Brahm Asmi*' means "*I am Brahman*". By 'I am Brahman,' it does not mean that this body is Brahman. Individuality can never become Brahman. The balance or residue left after sublating the false adjuncts or environments, as the body, mind, etc., by the doctrine of *Neti-Neti* not this, not this, method is identical with Brahman. The basis of false "I" which is *Kutastha*, the *Sakshin* or silent witness is identical with Brahman. OM or *pranava* is a shortened form of *Aham Brahm Asmi*. Meditation on OM is same as meditation on Aham Brahm Asmi.

Sadhana is of two kinds, *Antaranga* (Internal) and *Bahiranga* (external).

II. Negate or Deny

1. *I am not the body.*
2. *I am not the mind.*
3. *I am not the Indriyas* (senses).

It is comparatively easy to meditate on 'Aham Brahm Asmi' when you are seated on a steady posture in a solitary, closed room. But it is very, very difficult to keep up this idea amidst crowded surroundings, while the body moves. If you meditate for one-hour and feel 'You are the Atman' and if you feel for the remaining twenty-three hours that you are the body, the sadhana is perfectly useless, and will not produce the desired result.

So, at all times, you must try to keep up the idea that you are Brahman. This is very, very important. *You must keep the mind fully occupied, with this one thought*. A worldly mind needs thorough overhauling, and a complete, psychological transformation. This kind of practice brings about the construction of a new mind, with a new mode of thinking. Contemplative life is diametrically opposite to worldly life. It is an entire change altogether. Old *Vishaya Samskaras* (impressions of sense objects) have to be thoroughly annihilated through *constant*, and *intense* practices carried on with *zeal* for a *long* time and new spiritual *Samskaras* have to be newly constructed.

Sadhana means any spiritual practice which takes you to the goal, God Realization, the attainment of *Sat-Chit-Ananda* state, one with Brahman. *Nishkamya Karm Yoga* or the performance of disinterested works is the *Bahiranga Sadhana*, which leads you to meditation on Aham Brahm Asmi (Antaranga Sadhana). Karm is more external than the four means of salvation, *Sadhana Chathustaya*, *viz.*, *Vivek*, *Vairag*, *Shad Sampath* and *Mumukshatwam*. The four means are more external than *Sravana* or hearing. Sravana is more external than *Manana* or reflection of what is heard through teacher or books. Manana is more external than *Nididhyasan*, deep meditation. Antaranga Sadhana is nidhidhyasan or deep meditation on Aham Brahm Asmi and its meaning. In Ashtanga Yoga or Raja Yoga of Patanjali Rishi, also you have the Bahiranga and Antaranga Sadhana. Yama, Niyama, Asan, pranayam and pratyahara are the Bahiranga sadhanas; while Dharana, Dhyana and Samadhi are Antaranga Sadhanas.

45. Meditation and Action

Three categories

(*Samuchya Doctrine*)

Man consists of *Atman, mind, and body.* The *Atman* has two aspects, *changeless* and *changing.* The latter is called the *world*, the former God. *World* also is nothing but *God in manifestation. God in movement* is the world. Not that it does not exist. It has a relative existence.

The Atman is All-pervading, All-powerful, All-Bliss, All-knowledge, eternally perfect and pure. It assumes these *Names* and *Forms* called the world (*Nama Rupa Jegat*) *of its own free will. There is no desire, because there is no outside object. This Will is called Shakti. It is Atma in action.* In *Nirguna Atman*, the Shakti is *static.* In Saguna, it is *dynamic.* Atman has no desire, because it is perfect, and because there is nothing which is objective to the Atman. Desire implies attraction, which presupposes imperfection. It is the very negation of Will which is decision for action from within. The Atman wills and the universe comes into Being. The will of the Atman upholds and governs the universe. Human beings are driven hither and thither by egoism, desires and fears due to identification with the limiting adjuncts of mind and body. This idea of limitation is called egoism.

The realisation of *oneness* in all existences, manifested and unmanifested is the goal of human life. This unity already exists. We have forgotten it through ignorance.

The removal of this veil of ignorance, this idea that we are confined within the mind and the body is our chief effort in Sadhana. It logically follows that to realise *unity*, we must give up diversity. *We must constantly keep up the idea that we are All-pervading, All-powerful, etc.* There is no room for desire here, because in unity there is no emotional attraction, but, steady, persistent, calm, eternal Bliss. *Desire for liberation is terminological inexactitude.* Liberation means attainment of the state of infinity. It already exists. *It is our real nature. There can be no desire for a thing which is your very nature.* All desires for progeny, wealth, for happiness in this world or the next and lastly *even the desire for liberation* should be completely annihilated and all actions guided by *Pure and Disinterested Will.*

Sadhana

This *Sadhana*—the constant attempt to feel that *you are the All*—can be practised or rather ought to be practised in the midst of *intense activity. That is the central teaching of the Gita.* It stands to reason also. Because God is both *Saguna* and *Nirguna*, changelessness and change. Let the mind and the body work. Feel that you are above them, their controlling witness. Do not identify yourself with the *Adhar* (*adhar* means support-mind and body), even when it is employed in activity. Of course meditation in the beginning has to be resorted to. Only an exceptionally strong-willed man can dispense with its necessity. For ordinary human beings, it is an indispensable necessity. In meditation, the *Adhar* is *steady*. So the *Sadhana*, the effort to

feel *unity* is comparatively easy. In the midst of activity, this effort is difficult. Karma Yoga is more difficult than pure Jnana Yoga. *We must, however, keep up the practice at all times. That is absolutely essential*: otherwise the progress is slow; because, a few hours meditation on the idea of *the All* and identification with mind and body ideas for a greater portion of the day do not bring about rapid or substantial advance.

OM

It is much better to associate some word-symbol, OM with the idea. From time immemorial, this symbol has been used in India for expressing the idea of unity. So the best method is to repeat this word OM and meditate on its meaning at all times. But we must set apart some hours for meditation pure and simple, morning and evening.

Free Will vs. *Necessity*

The Atman is eternally free. Mind and body are in bondage. So long we are guided by mental attractions and repulsions, we are the slaves of fate or Divine Will. But, when we completely free ourselves from their clutches and realise our oneness with the Atman or Divine Will, we are free. *In self-knowledge, our Will and the Divine Will become one.* Until then, we are certainly bound by fate or Divine Will.

But in proportion as we rise above the mind and body, our Will becomes stronger and free and manifests greater and greater Divinity.

The Doctrine of Meditation and Action is advocated by Sree Arabindo.

CHAPTER IV

PART I

PRACTICAL FINDINGS IN MEDITATION

(*Mystic Experiences*)

PART II

YOGA STORIES

CHAPTER IV

PART I

PRACTICAL FINDINGS IN MEDITATION

1. Lights in Meditation

(*Mystic Experiences*)

VARIOUS kinds of lights manifest during meditation owing to concentration. In the beginning, a bright, white light, the size of a pin's point will appear in the forehead in *Tirukute*, the space between the two eye brows, which corresponds tentatively to the *Ajna Chakra* of the astral body. You will notice, when the eyes are closed, different coloured lights, white, yellow, red, smoky, blue, green, mixed lights, flashes like lightning, like fire, burning charcoal, fire-flies, moon, sun, stars. These lights appear in the mental space, *Chit Akas*. These are all *tanmatric* lights. Each *tanmatra* has its own specific colour. *Prithivi* (earth) tanmatra has a yellow coloured light; water tanmatra has a white coloured light; agni or fire tanmatra has a red-coloured light; wind tanmatra has a smoky light; akas tanmatra has a blue light. Yellow, and white lights are very

commonly seen. Red and blue lights are rarely noticeable. Frequently, there is a combination of white and yellow lights. In the beginning, small *balls of white light* float about before the mind's eye. When you first observe this, be assured that the mind is becoming more steady and that you are progressing in concentration. After some months, the size of the light will increase and you will see a *full blaze* of white light, bigger than the sun. In the beginning these lights are not steady. They come and disappear immediately. They flash out from above the forehead and from the sides. They cause peculiar sensations of extreme joy and happiness and there is an intense desire for a vision of these lights. When you have steady, and systematic practice of two to three hours in the morning, and two to three hours at night, these lights appear more frequently and remain steadily for a long time. The vision of the lights is a great encouragement, in *Sadhana.* It impels you to stick steadily to meditation. It gives you strong faith also in superphysical matters. The appearance of the light denotes that you are transcending the physical consciousness. You are in a semi-conscious state when the light appears. You are between two planes. You must not shake the body when these lights manifest. You must be perfectly steady in the asan. You must breathe, very, very slowly.

Triangle (light) in the face

One whose food is moderate, whose anger has been controlled, who has given up all love for society, who has

subdued his passions, who has overcome all pairs (heat and cold, etc.), who has given up his egoism, who does not bless anyone nor take anything from others—such a man during meditation obtains *three* (the triangle) in the face.

Light from Sushumna

Visoka va Jyotish mati. Chap. 1, Sutra 30. Patanjali Yoga Sutras.

(You can attain Samadhi) or (by meditation on) the Effulgent One who is beyond all sorrow.

Sometimes, during meditation you will see a brilliant dazzling light. You will find it difficult to gaze on this light. You will be compelled to withdraw your mental vision of this light. This dazzling light is the light emanating from the *Sushumna* in the heart.

Forms in the lights

You will see two kinds of forms (1) lustrous forms of Devatas, (2) physical forms. You will see your *Ishta Devata* or tutelary deity (guiding Devata) in handsome dress and with various, valuable ornaments, flowers, garlands with four hands and weapons. *Siddhas*, *Rishis*, etc., appear to encourage you. You will find a huge collection of Devatas and celestial ladies with various musical instruments in their hands. You will see beautiful flower gardens, fine palatial buildings, rivers, mountains, golden temples, sceneries so lovely and picturesque as cannot be adequately described.

Caution

The experiences vary with different individuals. What one man experiences, may not be experienced by another man. Many erroneously believe that they have realised the Self when they get these experiences, stop their Sadhana. and try to move to society to preach, and do *Loka-Sangraha*. This is a serious blunder. This is not realisation at all. These are simple encouragements from your Ishta Devata to convince you of a higher, spiritual life and push you on steady, systematic, and incessant practice with zeal and enthusiasm. You will have to ignore these things, and drive them away, just as you did with worldly objects. You must not care a bit, when these visions appear and you must fix your attention on the *Lakshya*, goal, the Brahman. These visions appear in some persons within a few days, while in others within six or nine months. It depends upon the state of the mind and degree of concentration.

2. How to Remove Deha Adhyas

Nirbhayata is supreme fearlessness, due to Self-Realization. This is *Deivi Sampat* or property of a man of Divine nature. *Deha Adhyas*, is super-imposition of self on the body due to ignorance. Fear is the outcome of extreme attachment to the physical body. It is partially removed through removal of Deha Adhyas, and full through the realisation of Brahman. This body is the mould prepared by the mind for its enjoyment through the *avenues* of the senses, in the pleasure gardens of the senses, the various sense objects.

HOW TO REMOVE DEHA ADHYAS

Sadhan

(*Sivoham Bhavana*)

Deha Adhyas is very, very powerful in men owing to the tremendous force of *Anadhi-Samskaras* (beginningless impressions). Fear is one of the five doshas which is to be eliminated by *Sivoham Bhavana*, *i.e.*, constant efforts to identify yourself with the *Suddha Sat-Chit-Ananda Vyapak Atma*, pure, all-pervading Bliss-Intelligence. Deny the body idea, by repeated assertions " I am not the body, I am not the body " but " *Sivohom*, *Sivohom* ' I am the all-pervading, *subtle* consciousness '. *Sivoham Bhavana* is nothing but meditation on *pranava* OM ".

(*a*) Nidhidhyasan Method

Meditation on OM is the sure method of conquering *Deha-Adhyas.*

Tajjapastad artha bhavanam. Patanjali-Yoga Sutra. Chapter I, Sutra 28.

The repetition of OM and meditating on its meaning (is an easy way to attain Samadhi). Simple lip repetition of OM, parrot-like or gramaphonic repetition will have a little benefit in purifying the mind but can, never, help in going above body consciousness. There must be thinking first to remove the mind from the sense objects, conjoined with intense concentration on Atma, with a subjective all-pervading feeling, plus intense effort to separate yourself from the body through Will, plus the idea that you are the silent witness of the mental operations. All these mental activities must go together.

Simple, lazy thinking will not help you much in the conquest of Deha-Adhyas. The *Sadhana* that you are the Atman must go on all the 24 hours. Even amidst activity, you must constantly feel that you are the Atman, the witness of the modifications of the mind and of the physical actions. "*Sakshi, Kaivilyam, Kevalam, Asang, Akartha* (witness, Isolated Self, alone, unattached, actionless)."

You will have to practise for 3 hours in the morning and 3 hours at night.

In the beginning, there will be, doubtless, great deal of struggle in the *Sadhana* as you have to resist forcibly the old, potent *Samskaras* of body idea. There will be regular fight between the old and new samskaras. You must not be discouraged at all. Practice becomes firmly grounded when observed for a long time with constant and intense zeal. You must possess immense patience, tenacity, perseverance, firmness, self-reliance and cheerfulness.

Feeling of Separation

During the course of practice, one day you will feel that you have separated yourself from the body. You will have immense joy mixed with fear, joy in the possession of a new light, astral body; fear owing to the entry in a foreign, unknown plane. At the very outset, the new consciousness is very rudimentary in the new plane, just as in the case of a pup with newly opened eyes on the eighth or tenth day on the physical plane. You will only feel that you have a light airy body and will perceive a rotating, vibratory limited astral

atmosphere with illumination of golden lights, objects, beings, etc. You may feel you are rotating or floating in the air and consequently there is the fear of being fallen.

You will never fall; but the new experience of subtlety generates novel feelings and sensations in the beginning. How you leave the body, remains unknown at the outset. You are suddenly startled, when you have completely separated, and when you enter into the new plane, sometimes with blue-coloured sphere around, sometimes with partial illumination (*prakash*) mixed with darkness, while at other times with extremely brilliant golden, yellow diffuse illumination. The new joy is inexpressible and indescribable in words. You will have to actually feel and experience yourself (*Anubhav*). You will have to eat yourself. You are unaware of how you have left the body, but you are fully conscious of your returning. You gently feel as if you glide on a very, very, smooth, surface; as if you enter smoothly, gently also through a small hole or fine tube with an airy, light body. You have an airy, ethereal feeling. Just as air enters through the crevices of a window, you enter with the new astral body into the physical body. I think I have expressed the idea lucidly. When you have returned, you can markedly differentiate the life in the gross and subtle planes. There is an intense craving to regain the new consciousness and to remain in that state always. You are not able to stay for a period longer than 3, 5, or 10 minutes in the new region. Further, you can hardly leave the body *at Will*, through simple Willing, in the beginning. By chance, through efforts, you are able to separate from the body once in a month in the course of *Sadhana*. If you plod on with patience, perseverance,

and firmness, you will be able to leave the body at Will and stay for a longer time in the new plane with the new subtle body. You are quite safe from identification with the body, you have made conquest of *Deha Adhyas*, only if you can leave the body at Will and only if you are able to stay in the new region for 2 or 3 hours. Your position is quite secure, then and not otherwise. *Mowna* or the vow of silence, solitude, *living alone* are *sine gua non* to achieve this end. If circumstances prevent you to observe *Mowna*, strictly avoid long talk, big talk, tall talk, all unnecessary talks, all sorts of vain discussions, etc., and withdraw yourself from society as much as possible. Too much talk is simply wastage of energy. If this energy is conserved by Mowna, it will be *transmuted* into *Ojas* or spiritual energy which will help you in the Sadhana. Speech is *Tejomaya Vak* according to Chandogya Upanishad. The gross portion of fire goes to constitute bone: the middle portion to form marrow; and the subtle portion of fire to form speech. So speech is a very powerful energy. *Remember this: Remember this: Remember this* always. Observe mowna for 3 months, 6 months or 1 year. If you cannot do for months continuously, observe for a day in a week, on Sundays at least just as Sree Mahatma Ghandiji does. You must draw inspiration from Mahatmas like Sree Krishna Ashramji Maharaj who is now living absolutely nude for the last 8 years in the icy regions of Himalayas, near the origin of Ganges, Gangotri. He is observing *Kashta* mowna, a rigid vow of silence for the last 8 years. (In Kashta mowna, you do not communicate your thoughts to others even in writing or by signs.) Why not you also become a Krishna Ashram of wide

repute and glory? After continuous, hard practice, you will be able to separate yourself from the body, very frequently. There is established a habit. As soon as you *silence the thought*, and calm the mind, the mental habit of slipping from the physical body supervenes automatically. There is no difficulty then. The mind enters the *new groove* and appears on a new stage or platform.

(*b*) Titiksha Method

You can remove Deha Adhyas, through severe physical Titiksha. *Panchagne tapas* which consists in the exposure of the body to the 5 fires is an aid in this direction. You will have to sit in the centre of 4 fires, exposed to the Sun above and then meditate. Training the body to bear intense cold in winter by remaining physically nude is another step. There are various other methods which all go a long way in the achievement of this virtue, power of endurance, one of the important items in *Shad Shampath* or sixfold virtue of the *Sadhan Chathustaya*, 4 means of liberation or 4 qualifications of the aspirant.

RAJA YOGIC

(*c*) Kundalini Method

A Raja Yogi purifies the mind, through *Yama*, *Niyama*, etc. By Raja Yogic, *Samyama*, he awakens the sleeping Kundalini at the base, the Muladhara. Samyama is Dharan, Dhyan, Samadhi combined.

As soon as Kundalini, the primeval energy enters the *Brahmanadi*, *Sushumna*, he is shut out from the

objecive consciousness entirely. He has separated himself from this physical body.

(*d*) Hatha Yogic Method

1. (Through Kumbak)

A Hatha Yogi, through hard practice of long *Kumbaks* awakens the Kundalini. The heat generated by long retention of breaths, coupled with *Vayu*, puts the Kundalini in *Jagrat* state. Kundalini, then pierces the Muladhara and enters *Sushumna*. The Yogi goes above body consciousness.

2. (Through the Three Bandhas)

A Hatha Yogi brings down the prana by *Jalandara bandha*, by pressing the chin against the chest, by Mulabandha checks the downward tendency of apana, having accustomed himself to the practice of *Aswini Mudra*—(contraction of the anus) makes the apana go upward with the mind intent on Kumbaka. Through *Uddiyana bandha*, he forces the united prana-apana enter the Sushumna along with Kundalini and through *Sakthi Chalana*, he takes the Kundalini from Muladhar to Svadhistana chakra slowly. He makes conquest over Deha Adhyas by this procedure.

Chakras

It will not be out of place to mention here a word on chakras. *Chakras* are centres of energy situated in the

astral body. They have corresponding centres in the physical body also, as the navel, heart, throat, the space between the two eye brows, etc., just as Buddhi, understanding, etc., which are really in the *Linga Sarir* have corresponding centres in the brain also ; otherwise Hatha Yoga is quite impossible. A Hatha Yogi by perfect purification of the body of the 3 doshas, *Vatha*, *Pitha*, *Kabha*, (wind, bile and phlegm) through the *Shad Karmas* (*Neti*, *Dhoti*, *Basti*, *Nowli*, *Kapala bhadi and Thratak*), ascends up in the spiritual ladder.

According to one school of thought, chakras are centres of energy in astral body formed by the power of concentration during meditation only. A third school recognise chakras in the physical body.

(*e*) Pratipaksha Bhavana Method

Eliminate fear altogether by constantly raising an opposite current of thought in the mind. Constantly and intensely think of courage. Fear is a *Vikara*, unnatural temporary modification, on account of Avidya, (ignorance). Courage is your real possession. Courage is eternal, and natural. Feel incessantly you are *All courage*. Think of courageous acts and courageous persons constantly. Imagine, feel always that you are in actual possession of this quality in the maximum degree. Utter the word *courage-courage-courage* mentally several times. The negative quality, fear, will vanish entirely in the long run and you will be endowed with full courage. When the fear disappears, the attachment for the body also goes away and it is then easy to separate yourself from the body. A dacoit can realise very easily, if he is

put in suitable, pious surroundings, because he has no fear of losing his life. He has got this important virtue which is very favourable for going above body consciousness. Dacoit Ratnakar became Maharishi Valmiki. Jagai and Mathai were the two first dacoit disciples of Lord Gauranga. A coward is absolutely unfit for *Sannyas*. Four persons travelled in a forest on an errand. They saw at a considerable distance a tiger. A worst coward amongst them pretended to be very, very courageous and said, 'Those who are afraid of tiger, can lie down over me.' His intention was that the tiger would come and devour the three above and he would be saved.Such sort of persons are entirely unfit for Sadhu's line.

(*f*) Psychic Method

Manasic Kriya

(Mental action)

Sit on Padma, Siddha or Sukha asan. Fix the mind intensely on the Muladhar. Imagine that you move from Muladhar to Svadhistan with a light, Linga Sarir. Repeat the mental process with vigour, energy and ceaseless effort for some weeks. You will go above body consciousness by this method.

(*g*) Gita Method

"*Naynam Chindangte Sastrane naynam dahate pavaka.*

Na Chaynam Kledayanthapo na Shoshayate marutha." (Bhagawad-Gita, II, 23.)

This is a very important *sloka* in Gita. The meaning is:

" *Weapons cleave him not, nor fire burneth him,*
Nor waters wet him, nor wind drieth him away."

Meditate on the idea of this *sloka* constantly. Feel that you are not the heavy body, but subtle something, all-pervading intelligence. Repeat the Sloka mentally several times. Think over the meaning. Reflect over very often. Think that this physical body is only an *over-coat.* Think that this body is a *pillow-case.* Think that this body is a *cocoanut shell.* By repeated reflections, you can get over Deha Adhyas quite easily. What is needed is *Abhyas*, constant practice. You can do nothing by a happy-go-lucky life. Stick to one place steadily for two or three years. Draw a *programme* of daily routine. Then follow that to the very letter at all costs. You are sure to succeed. *Nil desperandum.* Never despair. Always be gay and cheerful.

3. Materialisation

You first *separate* yourself from the body ; then you *identify* yourself with the mind and then you function on the mental plane, with this fine body, just as you do on this earth plane. Through *concentration*, you rise above body consciousness ; through *meditation* you rise above mind ; and finally through *Samadhi*, you become one with Brahman. These are the three important, *antaranga* Sadhanas (internal means), in the achievement of final beautitude.

Astral Journey

You can simply by mere Willing travel to any place you like with the astral body (*astral travel*, *astral journey*)

and there materialise by drawing the necessary materials either from *Asmita* (Ahamkar) or the universal store-house—ocean of *Tanmatras*. The process is very, very simple to occultists, and Yogis who know the rationale, the detailed technique of the various operations, albeit it seems extraordinary to poor mundane creatures with diverse emotions, passions and attachment. Thought reading, thought-transference also can be quite easily performed by those who can function with the astral body. Concentrated mental rays can penetrate opaque walls, just as X-rays pass through bones.

Caution

This is not the goal. Don't entangle yourself in these *Siddhis* which mar your further spiritual progress. Shun them entirely.

4. Anahat Sounds

Anahat sounds or the melody, are the mystic sounds heard by the Yogi at the beginning of his cycle of meditation. This subject is termed *Nada-Anusandan* or an enquiry into the mystic sounds. This is a sign of purification of the *Nadis* or astral currents, due to *pranayama*. The sounds can also be heard after the uttering of the Ajapa Gayitri mantra, "*Hamsa Soham,*" a lakh of times. The sounds are heard through the right ear with or without closing the ears. The sounds are distinct when heard through closed ears. The ears can be closed by introducing the two thumbs into the ears through the process of *Yoni Mudra*. Sit on

Padma or Siddha asan, close the ears with right and left thumb, and hear the sounds very attentively. Occasionally, you can hear the sounds, through the left ear also. Practise to hear from the right ear only. Why you hear through the right ear only or hear distinctly through the right ear? Because of the influence of the solar nadi, *Pingala* on the right side of the nose. The Anahat sound is also called *Omkar Dwani.* It is due to the vibration of *prana* in the heart.

10 Kinds of Sounds

Nada, that is heard is of 10 kinds. The first is *chini* (like the sound of that word chini); the second is *chini-chini*; the third is the sound of bell; the fourth is that of conch; the fifth is that of tantri (lute); the sixth is that sound of tala (cymbals); the seventh is that of flute; the eighth is that of *bheri* (drum); the ninth is that of *Mrdanga* (double drum) and the tenth is that of clouds, *viz.*, thunder.

Voice of the Silence

"Before thou sett'st thy foot upon the ladder's upper rung, the ladder of the mystic sounds, thou hast to hear the voice of thy inner God (Higher Self) in 7 manners. The first is like the nightingale's sweet voice chanting a song of parting to its mate. The second comes as the sound of a silver cymbal of the Dhyanis, awakening the twinkling stars. The next is as the plaint melodious of the ocean-sprite imprisoned in its shell. And this is followed by the chant of *Vina.* The fifth like sound

of bamboo-flute shrills in thine ear. It changes next into a trumpet-blast. The last vibrates like the dull rumbling of a thunder-cloud. The seventh swallows all the other sounds. They die, and then are heard no more."

Laya Yoga

(*Concentration on Anahat Sounds*)

Dharana is the intense and perfect concentration of the mind upon some one interior or exterior object or sounds like Anahat sounds or any abstract idea, accompanied by complete abstraction *(pratyahara)* from everything pertaining to the external universe, or the world of senses.

Practice-Sadhana

Sit on Padma or Siddha Asan. Practise Yoni Mudra by closing the ears through the thumbs. Hear the internal sound through the *right ear*. The sound which you hear will make you deaf to all external sounds. Having overcome all obstacles, you will enter the *Turiya State* within 15 days. In the beginning of your practice, you will hear many loud sounds. They gradually increase in pitch and are heard more and more subtly. You should try to distinguish sounds more and more subtle. You may change your concentration from the gross sound to the subtle, or from the subtle to the gross, but you should not allow your mind to be diverted from them towards other objects.

The mind having at first concentrated itself on any one sound fixes firmly to that and is absorbed in it. The mind becoming insensible to the external impressions, becomes one with the sound as milk with water and then becomes rapidly absorbed in *chidakas* (the akas where *chit* prevails). Being indifferent towards all objects, you, having controlled the passions, should by continual practice concentrate your attention upon the sound which destroys the mind. Having abandoned all thoughts and being freed from all actions, you should always concentrate your attention on the sound, and then your chitta becomes absorbed in it. Just as the bee drinking the honey alone does not care for the odour, so, the chitta, which is always absorbed in sound does not long for sensual objects, as it is bound by the sweet smell of nada and has abandoned its flitting nature. The serpent chitta through listening to the nada, is entirely absorbed in it, and becoming unconscious of everything, concentrates itself on the sound. The sound serves the purpose of a sharp goad to control the maddened elephant-chitta which roves in the pleasure garden of the sensual objects.

It serves the purpose of a snare for binding the deer-chitta. It also serves the purpose of a shore to the ocean waves of chitta. The sound proceeding from *Pranava* which is Brahman is of the nature of effulgence; the mind becomes absorbed in it; that is the supreme seat of Vishnu. The mind exists so long as there is sound, but with its cessation, there is that state termed *Turiya*. This sound is absorbed in Brahman and the soundless state is the supreme seat. The mind which along with prana has its karmic affinities destroyed

by the constant concentration upon nada is absorbed in the unstained One. There is no doubt of it. Being freed from all states and all thoughts whatever, you will remain like one dead. You will become a *Mukta*. There is no doubt about this. The body is certainly like a log and does not feel heat or cold, joy or sorrow. When the spiritual sight becomes fixed without any object to be seen, when the prana becomes still without any effort, and when the chitta becomes firm without any support, you become a Brahman. (*Brahmavit Brahman.*)

You may experience the tenth sound without the first nine sounds through the initiation of a Guru. In the first stage, the body becomes chin-chini ; in the second, there is the (*bhanjana*) breaking or affecting in the body ; in the third there is the (*bhedana*) piercing ; in the fourth, the head shakes ; in the fifth, the palate produces saliva ; in the sixth, nectar is attained ; in the seventh, the knowledge of the hidden things in the world arises ; in the eighth, *Paravak* is heard ; in the ninth, the body becomes invisible and the pure divine eye is developed ; in the tenth, you attain the state of Para Brahman. When manas is destroyed, when virtues and sins are burnt away, you shine as the effulgent, immaculate, eternal, stainless, *Shudda Brahman*. OM.

5. Dazzling Light

Sometimes, during meditation, you will get very powerful, dazzling lights, bigger than a Sun. They are white. In the beginning, they come and fade away quickly. Later on, they are steady, they become fixed for 10, 15 minutes or ½ an hour according to the

strength and degree of concentration. For those who concentrate on the *Tirukute*, the space between the two eye-brows, the light appears in the forehead in the Tirukute, while for others who concentrate on the top of the head, *Sahasrara Chakra*, the light manifests on the top of the head. The light is so powerful and dazzling sometimes, that you have to withdraw yourself from looking at it and break the meditation. Some people are afraid and do not know what to do, how to proceed further. They came to me for instructions. I told them that this is a *new sensation*, which they have not hitherto experienced. By constant practice, the mind engaged in concentration will be used to it, and the fear will vanish. I asked them to go on with the practice. Some people concentrate on the heart, some on Tirukute, and some on the top of the head. It is a question of personal taste. It is easy to control mind by concentrating on the Tirukute. If you are used to fix on the Tirukute, stick to it always. Don't make frequent changes. Steadiness is very necessary. The beings and objects with whom you are in touch during the early period of meditation belong to the Astral world They are similar to human beings minus a physical, overcoat. They have desires, cravings, love, hatred, etc., just as human beings have. They have a fine body. They can move about freely. They have powers of materialisation, dematerialisation multiplying, clairvoyant vision of an inferior order. The lustrous forms are higher devatas of mental or higher planes, who come down to give you Dharsan, and encourage you. Various *Saktis* manifest in lustrous forms. Adore them. Worship them. Do mental pooja as soon as they give you

Dharsan. Angels are beings of mental or higher planes. They also appear before your mind's eye.

Sometimes, you will feel an invisible help, possibly from your Ishta Devata when you are actually pushed from the physical body into the new plane. That invisible power assists in your separating from the body and going above body consciousness. You will have to mark carefully, all these operations.

Don't waste your time in looking at these visions. This is only a curiosity. These are all encouragements to convince you of the existence of super-physical, meta-physical realities and the solid existence of Brahman. Drive these pictures. Fix yourself on the goal—Lakshya. Advance. Proceed seriously and energetically.

As soon as you retire for sleep, these lights manifest themselves without any exertion on your part. Just when you are going to transcend the physical consciousness, just when you are getting drowsy, these lights appear without your effort. Also in the morning, before you get up, in the transitional stage half sleep, half waking, you will get again these lights by themselves without attempt.

Sometimes during meditation, you will see an infinite, blue sky, ethereal space. You will see yourself in the blue space as a black dot. Your form will appear in the centre of the light sometimes. Sometimes you will notice highly vibratory, rotating particles in the light. You will see physical forms, human forms, children, women, adult males, Rishis with beards, Siddahs, and lustrous, Tejomaya forms also. Visions are either *subjective* or *objective*, your own mental reactions or of

realities on finer planes of matter. Universe consists of planes of matter of various grades of density. Rhythmical vibrations of *tanmatras* in various degrees, give rise to the formation of various planes. Each plane has its beings and things. Visions may be of these things or beings. They may be purely imaginary. They may be crystallization of your own intense thinking. You must discriminate in Yogic practice. Reason and common sense must be used all throughout.

6. Elementals

(*Bootha Koti*)—Butha Ganas

Sometimes, these elementals appear during meditation. They are strange figures, some with long teeth, some with big faces, some with big bellies, some with faces on the belly, some with faces on the head. They are inhabitants of the Bhur Loka. They are Bhutas. They are supposed to be the attendants of Lord Siva. They are terrifying forms. They do not cause any harm at all. They simply appear on the stage. They come to test your strength and courage. They can do nothing. They cannot stand before a pure, ethical, aspirant. Repetition of a few Omkars will throw them at a distance. You must be fearless. A coward is absolutely unfit for the spiritual line. Develop courage, by constantly feeling you are the Atman. Deny, negate, the body idea, that is inveterate. *Practice, practice, nidhidhyasan, nidhidhysan always, all the 24 hours. That is the secret. That is the key. That is the master-key to open the treasury of* Sat-Chit-Ananda.

That *is the corner stone of the edifice of Bliss.* That is the pillar of the mansion of *ananda.* Vinayakas is a type of Elementals.

7. Mind Moves

After a short practice of meditation, you will feel that the body gets lighter a short time say 15 or 30 minutes after you have taken your seat on Padma, Siddha or Sukha asan, according to taste and temperament. You may be *semi-conscious* of the body, surroundings or may become quite unconscious of the body also. There is great deal of happiness owing to concentration. This is happiness resulting from concentration—concentration ananda which is quite distinct from sensual pleasure. You must be able to differentiate these two pleasures through the Buddhi, rendered subtle by constant *abhyas,* meditation. Dharan and Dhayan have a power to sharpen the intellect. A trained Buddhi can comprehend subtle philosophical, obstruse problems beautifully well. A disciplined Buddhi that can carefully differentiate *concentration ananda, Nidhidhyasan happiness,* will naturally run daily to enjoy this kind of new happiness *Vasana Anand.* Such a mind will loathe at sensual pleasures. There will be extreme detesting abhorrence, and positive aversion to objects. It is but natural. Because this kind of happiness is more lasting, sustained, *self-contained, and real* as it emanates from Atman. You can distinctly feel that the mind is moving, that it is leaving its seat on the brain, and that it is trying to go to its *Yatha Sthan*, original seat. You know that it has left its old groove and now passing in the new groove, in the

new avenue. As a result of Meditation, new channels are formed in the brain, new thought currents are generated, new brain-cells are formed. There is a transformed psychology altogether. You have got a new brain, a new heart, new feelings, new sentiments, new emotions, new sensations.

PART II

YOGA STORIES

8. Sadhan

Kabhir's Method

1. *Detach*—Attach.
2. *Pump out—Pump in.*
3. *Remember—Forget.*

Somebody asked Kabhir "Oh Sant Kabhir, what are you doing?" Kabhir replied, "I am detaching and then attaching, as is done in the Railway Junction. Trucks are detached from one train from one line and then attached to the other train in the other line. Even so, I detach the mind from sensual objects and attach to the Atman or Brahman, the all-pervading Sat-Chit-Ananda Paramatma." Follow Kabhir's method *Detatch and Attach.* This same process is mentioned by Lord Krishna.

"*Yatho Yatho nischarathi manas chanchalam asthiram*"

"*thathas thatho niyama ethat atman eva vasam nayeth.*" Gita, VI, 26.

"As often as the wavering and unsteady mind goeth forth, so often reining it, let him bring it under the control of the self." Repeat the words *Detach—Attach* mentally several times. Then the process of fixing on the Atman will become automatic and habitual.

(2) *Pump out objects, pump in Atman.* (*Vairag and Abhyas*), the two Sadhana of Lord Krishna.

"*Asamsayam maha bhaho mano dhurnigraham chalam.*"

"*Abhyasena tu Kunteya Vairagyena cha grihyate.*"

"Without doubt, O mighty-armed, the mind is hard to curb and restless; but it may be curbed by constant practice and dispassion." You will find an echo of this thought in Patanjali Yoga Sutras also.

12. "*Abhyasa vairagyabhyam tan nirodah.*"

"Mind's control is by practice and non-attachment." Chap. I, 12.

13. "*Tatra sthitan Yatnobhyasah.*"

"Continuous struggle to keep the vrittis perfectly restrained is practice."

14. "*Sa tu dirgha Kala-nair antaryya-Sat Kara sevito dridha bhumih.*"

'Practice becomes firmly grounded when observed for a long time with constant and intense zeal (to attain the end)." This is a *sine qua non.*

(3) Why have you forgotten, your essential nature Brahman? Because, you are remembering always your body, wife, children, world, objects, etc. Now make an attempt to forget the body, wife, children, to forget the surroundings, to forget the past, to forget what you

have learnt. Then you will remember only Atman-Brahman. *Forjetting is an important Sadhana.*

9. Tiruvalluvar's Wife

(*Example of Concentration*)

Tiruvalluvar, a Tamil Saint of South India, one day put on the head of his wife a shallow plate containing water, and asked her to move along a procession with dance, music and variety of plays, with instructions that her head would be cut off, if a single drop of water would fall to the ground. The procession started from the front door of the grand temple of Srirangam, Trichinopoly. Tiruvalluvar's wife accompanied with plate of water on the head. Her whole pran, full mind, complete heart, her full being, were all perfectly centred in the plate of water. The procession marched through the 4 streets, 3 times and at last terminated in the front gate wherefrom it commenced. The woman managed to bring back the plate of water in entirety without allowing a single drop to fall to the ground. Tiruvalluvar asked his wife "O Sarasvathi Devi, Did you hear, the band, the music, play of flute that accompanied the procession." She said, No. "Did you see the fireworks ?" She said No. Where was the mind, then ? "My lord, it was all on the plate of water. I knew nothing, nothing. I heard nothing, nothing. I saw nothing, nothing. I remembered nothing, nothing. I thought nothing, nothing. I had one strong, concentrated idea of the plate of water only."

"Now look here, Sarasvati. That must be the condition of your mind during meditation also. It is termed

Ekagrata, one-pointedness. There must be undivided attention, undivided energy, everything being centred upon God. Then only you will see God. You will dwell in God."

10. Power of Concentration

Napolean Bonaparte's

(Pigeon holes in brain)

Napolean Bonaparte was a man of great concentration. His success was all due to the power of concentration. He suffered from various diseases as epileptic fits, Brady cardia or slowness of heart's action, etc. But for these maladies, he would have proved still more wonderful and powerful. He could sleep at any time he liked. He would snore the very moment he retired to bed. He would get up to the very hour, nay to the very second. This is a kind of Siddhi. He had, as it were, different pigeon holes in the brain, just as they have in Post Offices, pigeon holes for sorting letters. He had no Vikshep or Shelly Shallying. He had highly developed *Ekagrata Chitta*, one pointed mind of a Yogi. He could draw, as it were, any single thought, from the brain pigeon hole, dwell on it as long as he liked, and could shove it back when finished. He would sleep very soundly at night amidst busy war, would never worry a bit at night. This was all due to his power of concentration. He never acquired these powers either by *Thratak* practice or 'target shooting'. He was a born Siddha in one sense—*Yoga Bhrishta*, fallen from Yoga practices during the previous birth.

11. Story of a Disciple

(*Desire Multiplies*)

All for the Sake of one Kowpeen

Sankaracharya left his disciple Govind in Mount Abhoo with full instructions and proceeded to Benares. Govind knew pretty well the principles of Sadhuism, Vairag, etc. He lived quite a simple life in a thatched kutia. One day' his kowpeen was torn into pieces by the rats. He asked the villagers to provide him with a kowpeen. They supplied. This was also damaged by the rats. He again asked the people to supply a kowpeen. They did supply. This was also torn by the rats. When he asked this time, the villagers suggested "O Govind, to ask daily for kowpeen is very troublesome. Keep this cat in your Kutia." Govind took the cat. When he went for Biksha, he asked for a little milk for the cat. They gave. He asked daily for milk. The villagers advised "Oh Govind, this is all troublesome. Have a cow. You need not ask daily." So Govind took a cow to the Kutia. When he went to the village he asked for grass daily. The villagers said "Oh Govind, this is very, very troublesome for you. Do one thing. You can have a small plot of land. Yo can till, put on paddy, vegetables and have plenty of grass also." Govind had the plot of land. He asked the villagers again for some coolies to plough, to manure. He had some coolies also. He had to put up a big compound, erect a store house, Central Bungalow, sheds for cows, out-houses for servants, dig 2 wells, etc. He did everything. He was drinking good milk, eating *Basumati* rice, and had a nice complexion. He entirely forgot all

about his Guru's instructions, Swadhyaya, Gayitri Jap, Dhyana, Mithahar, etc. He had a nice Hurdwar Harkipaddi life with *Fallooza*, Kheer, etc. Sankaracharya returned back from Benares. He was unable to trace Govind's Kutia, because Govind is now living in a Bungalow with compound wall. One of the villagers pointed out the bungalow. Sankaracharya went inside, and was unable to recognise Govind. Govind was not the same lean Brahmachari who lived on alms. Sankaracharya found much ghee in Govind's *pot belly*, which could only be removed by *Chandrayana, Krischara, Uddyan, Nowli, and Paschmuttan.* Govind prostrated and said "Oh Guru Maharaj, *it is all for the sake of one kowpeen only*." He narrated in detail the whole story. Sankaracharya excused him as he was a boy and deeply impressed on his mind that he ought to be very careful in future in destruction of all Sankalpa and desire which are the root causes of all misery, pain, grief, delusion, birth and death.

Note carefully how a single desire for one kowpeen multiplied into desires for cat, milk, cow, grass, paddy, house, etc. This is Maya. Maya works havocs through loopholes and weaknesses of men. One desire multiplies into 100, 1,000, 10,000, lacs, crores. "It is insatiable like flame." These are Gita's words. A single craving multiplies into 10,000 cravings. A single thought multiplies into 10,000 thoughts. *Crush them. Nip them in the bud.* You will rest in *Yogaruda State.*

"*Sarva Sankalpa Sanyasi Yogarudas tato uchayate.* Gita, VI, 4.

He is said to be enthroned in Yoga when he has renounced all thoughts."

12. Story of a School Boy

(*Concentration*)

A school master was teaching his boys and enquired Ramchander whether the whole (of the subject matter) entered (his brain).

Ramchander was a very mischievous boy. When the class lesson was going on, he was looking at a big rat that was trying to enter into a rat hole. The rat managed to enter the hole but the rat's tail was protruding out. Ramchander was closely observing this.

Ramchander replied—"Oh Master, everything entered; but the tail did not enter."

School Master—laughing "Ramchander, I did not ask about the rat's tail. I asked whether to-day's lesson has completely entered your brain, whether you had wholly understood the lesson". Ramchander was very much ashamed.

In Meditation, concentration like that of Ramchander's in the above story will not in any way help in the attainment of the goal. It should be of the type of Arjuna's method in the skilful archery before his Acharya, Drona, as described in the Mahabharata.

13. Story of Arjuna

(Dexterous Archery)

Drona: "Oh Yudhistra, What do you see?"

Yudhistra: "Oh Acharya, I see the bird to be aimed at, the tree on which the bird is sitting and I see yourself also."

Drona : "What do you see. Bhima ?"

Bhima : "I see, the bird, the tree, yourself, Nakula, Sahadeva the tables and chairs, etc."

Drona : "What do you see, Nakula ?"

Nakula : "I see the bird, the tree, yourself, Arjuna, Bhima, the garden, the streamlet, etc."

Drona : "What do you see Sahadev."

Sahadev : "I see the bird to be aimed at, yourself, Arjuna, Bhima, Yudhister, the horses, carriages all the lookers on, several cows, etc."

Drona : "Now then, Arjuna, what do you see ?"

Arjuna : "Oh Revered Guru ! I see nothing but the bird to be aimed at."

You must have the one-pointed (Ekagrata) concentration of Arjuna for purposes of meditation by removing *Vikshep* (tossing of the mind) through *Upasana* or *Yoga*. *Thratak* and *pranayana* are other aids to develop concentration.

14. Hon'ble Messrs. Gladstone-Balfour

(*Power of Concentration*)

Control of Sleep

Hon'ble Messrs. Gladstone and Balfour had a great deal of concentration of mind. They had perfect control over sleep. The very moment they retired to bed, they, could get sleep. Mark the words '*The very moment*.' They would never toss about for 15 or 20 minutes in the bed as in the case of all persons *save Yogis*. Is this not a miracle ? Is this not a *Siddhi* ? Does this not astonish

you? Think over seriously. How difficult it is to enter into sleep the very moment you lie down. They had perfect control over thoughts. They could control the thoughts perfectly and enter into sleep at any time they liked. Also they could get up at any time they wished without any alarm time piece. You may say, getting up at 4 a.m. is very easy. It is a question of habit only. They would get up not only at 4 a.m. but at any time, say 12 p.m., 2.35 a.m., 3.55 a.m. *to the very hour, to the very minute* they wished. Napolean Bonaparte also had this power. This is difficult. This is easy also. This is not a logical paradox. Difficult for those who are lazy, who do not practise concentration, meditation. Easy for those who have Yogic practices of *Dharan*, *Dhyan*, *Samadhi* (*Raja Yogic Samyama*). These men 'G.' 'B.' and 'N.' were unconscious Raja Yogis, with this difference that they were not introspecting on the Self-Atman, with *Antarmuha vritti*, but using their Yoga powers on the physical plane with *Bahirmuha vritti*.

15. Raja Jada Bharat

(Humility—no body idea)

A certain king was passing in a palanquin carried by 4 persons. One of the carriers fell ill on the way and was not able to carry the palanquin. The king came across Raja Jada Bharat who was moving as an *Avadooth* with a robust, stalwart figure. The king thought that he was a proper person for the purpose, and asked the avadooth to carry the palanquin. Jada Bharat reflected that this was a certain portion of Prarabdha to carry a palanquin

and most willingly agreed to do the work. After Jada Bharat had taken charge of the service, there was great deal of jolting of the palanquin and the king was much upset and irritated. Because, Jada Bharat was used to place the foot paces very, very slowly, looking down at various small creatures, ants, worms, etc. He did not want to crush them. He had a very gentle heart full of intense *Karuna*. So, the king asked the palanquin carriers. " Why there is much jolting now ? " The 3 other carriers replied, " Oh king, the new man is quite useless. He only appears to be plumpy. He is very lazy. He places the foot-steps very slowly. He cannot keep company with us." The king became angry and spoke in harsh words " Oh stout, plumpy man, keep company with the other carriers. Do your work properly." Raja Jada Bharat did not mind the king's words a bit. He was doing as before. Again there was jolting. Again the king asked " What is the matter now. I am put to much trouble." The carriers said " Oh king, we are not to be blamed. We do our work properly. The new man is still moving slowly. He did not mind your Highness's words. He seems to be very impertinent." The king was much enraged and said " Oh new, stout, plumpy man. You are lazy. You do not do your work properly. You are impertinent too. I will whip you, if you still persist in your own way." Jada Bharat thought " I must teach some lesson to this ignorant king." Jada Bharat told " Oh king, if you whip, only this physical body will be affected. I will not be in the least affected. I am *Kutastha*. I am Atman. I am *Asanga*. I am *Akarta*. I am Sat-Chit-Ananda Brahman." You called me stout, plumpy. Fatty condition or lean

state belongs to the body. Atman is neither lean nor fatty. Hunger and thirst belong to prana. Desire, lust, anger, pain belong to mind and not to Atman. You commanded, you would whip me. When one sees oneness, sameness, identity, homogeneity, where is grief, delusion, fear, sorrow, distress, pain for this man? Where to go? What to do? What to accept? What to reject?

"Who is to see whom? With what? Who is to respect whom? Who is to love whom? Who is to honour whom? Who is to command whom? Who is to obey whom?"

When the king heard these wise words of Raja Jada Bharat, he was very much startled. He thought that this man was a Jnani, not a cooly. He immediately got down from the palanquin, prostrated before Raja Jada Bharat, asked pardon. And prayed that he should be initiated into the secrets of Vedanta. Raja Jada Bharat told "O king, this is not Dharma on your part to ask a wayfarer to carry your palanquin and insult him severely. This is not justice. In future, you must be careful." Then Raja Jada Bharata gave him full instruction on Vedanta.

You can draw a great deal of inspiration, help and strength from the incident in the life of such a great man as Raja Jada Bharat—a king and Jnani. He can crush the king in no time. But sages will never do. They are all merciful. They are ocean of Grace. They are full of humility. If somebody, a sickman or any other person, asks you to carry a pot of water, you think he is different from you, while in reality he is your own self. (You and He are essentially one). You become proud. You abuse him. "Lazy fellow. Low bred man." This is not right. Be humble. By humility you can

destroy self-conceit. Behave like Jada Bharat. Remember always this incidence. Use your body as an instrument, as Jada Bharat did. You are Atman. Do not identify yourself with the body.

16. Control of Anger

(*Ekanath Maharaj's example*)

Ekanath Maharaj is a well-known Maharashtra saint. He has written a very useful book Ekanath Bhagawatam, which you will find in every house in Maharashtra. Look at his fervent devotion. Even God himself,—Sree Krishna —assumed the form of a poor Brahmin boy under the name of *Sree Kandia* and lived in his house for a period of 12 years, rendering service, such as bringing water for Ekanath for pooja, making sandal paste for worship, removing the leaves after dinner, etc. After 12 years, Sree Kandia disappeared miraculously. This saint was very peaceful, calm, serene, and tranquil always. Anger was unknown in his face. Some mischievous people of Pattan, a village in Hyderabad (Deccan) wherein Ekanath was living, wanted to excite him some way or other. They bribed a Brahmin and induced him to make Ekanath angry. This Brahmin thought within himself "Which way will be better to excite Ekanath ? Let me catch hold of his wife. He is much attached to his wife. This will irritate him. I will succeed in my attempt. This is the best method." So, he decided to make this experiment. One day, when Ekanath's wife was serving food, this mischievous Brahmin entered Ekanath's house, caught hold of the back of his wife. Can a flood

in the Ganges uproot the rocky mountain ranges on the sides? Can an attack of diarrhea do anything in a Siddah with *Kaya Siddhi* or *Kaya Sampat*? Can a cobra bite make any influence in a man who possesses the proper antidote and who has a knowledge of the herbal plants which can neutralise the poisonous effects of a venomous bite? Never. Never. Ekanath Maharaj stood as a solid rock, quite smiling. He laughed heartily. He rather exhibited a fit of gramaphone laughter. What is this to a man, who has no identification with the body, wife, etc.? What is this for a man, who has crossed the ocean of ignorance? What is this for a man, full of *Sattwa*, and beyond Sattwa—these preposterous, trivial acts of a worldly minded man? Janak says *Mithilayam predeeptayam na me dahati Kinchana*—"Even if the whole Mithila is burnt, it is nothing, nothing to me". What is this for a man, I should say, God, like Ekanath who is beyond the pairs of opposites, who is beyond the 3 Gunas, who is beyond body, mind and Buddhi? He excused, forgave that poor, ignorant Brahmin. He pitied and sympathised with that ignorant Brahmin. Ekanath asked his wife "Lakshmi Bai! the poor child has caught hold of you. The child is very hungry. Give him milk profusely. Allow him to suckle." When this poor Brahman noticed that Ekanath was not a bit moved, and heard the sympathetic words, his heart melted severely. He felt a lot for his cheeky act towards a God. Tears were flowing abundantly from his eyes. He repented that he had done a heinous sin. He prostrated before Ekanath and said: "Oh God. Ekanath Maharaj. Forgive me. Forgive me. I have done a foolish act. I am a poor

Brahmin. I have no money for my maintenance. These villagers bribed me to do this act, to make you angry in any way. As I was very, very poor, I was rather attracted by this offer of money. I have done a capital sin. I never knew of your Divine Nature. I once more prostrate. Forgive me. Forgive me, my Lord." Ekanath excused him, asked him to study Bhaghawath and repeat Krishna mantra "*Om Namo Baghawate Vasudevaya,*" 108 times daily, and gave him a Tulsimala to wear also. The villagers were certain that this time they would certainly succeed in their plan. They saw the poor Brahmin returning with a Tulsimala in his neck. They were quite startled and disappointed. They asked the Brahmin. "What happened there between you and Ekanath ?"

The poor Brahmin replied "I did my best. I caught hold of the back of his wife. This did not in any way affect him. He was smiling all the while. He is a God. He is not a man. I am his disciple now. He has given me mantra. From this time I have left, all my mischievous acts. I am now trying my best to have *Darshan* of Krishna. I will not join with you people hereafter."

2. The same villagers bribed a Mahommedan and asked him to excite Ekanath in any way. The Mahommedan agreed. He went to the Banks of Godaveri and waited in the place where Ekanath used to take his bath. Ekanath bathed in the river and was passing to his house. The Mahommedan came in front of Ekanath and spat on his face. Ekanath did not speak a word, simply laughed, and went again to take a bath. He came out after the second bath. The

Mahommedan again spat. Ekanath again smiled and went for a third bath. Ekanath came out and the Mahommedan again spat on the face. This process went on 108 times. Ekanath was not a bit moved. Ekanath was an embodiment of patience itself. When the Mahommedan found out that Ekanath was absolutely serene, he thought within himself "Ekanath is not a man. He is a God". The Mahommedan was very much afraid. He thought that Ekanath would curse him to death. He trembled, prostrated before Ekanath, and asked his pardon. The Mahommedan narrated the whole story, and said that he was bribed by the villagers to excite him.

If you remember these two incidents of Ekanath's life, when you get excited and irritable, you will be able to control the anger slowly by repeated efforts. You may fail 50 times. But each time, you will gain some kind of strength to control and restrain. Every failure is a pillar of success only. In the fifty-first time, you are sure to succeed. Remember the story of the spider that made 9 attempts and ultimately succeeded in the ninth endeavour. Constantly bring to memory the mental picture of Ekanath, his strong patience, these two incidents. You will draw inspiration and new strength.

17. Self-Sacrifice

(Ranti Deva's example)

There are various degrees in Self-Sacrifice. A man may have 50 lacs of Rupees. He may donate 2 lacs to

the Benares Hindu University. This is also a kind of Self-Sacrifice. A tonga wallah of a religious bent of mind, of a pious nature gives As. 8 for charity, which is the whole earning of that day and starves on that day. Surely, this is far superior to the previous one, where the man kept 48 lacs for himself, for his own enjoyment and out of the surplus, distributed 2 lacs for charity. You will have to gauge the degree of Self-Sacrifice. He who distributes everything to others and does discriminate charity, or rational charity, charity done to deserving persons is the best of all sacrificers. He is to be highly revered and worshipped. There are persons who get one Rupee and eat one Rupee themselves and distribute nothing. While there are others who get one rupee, eat 14 annas themselves and distribute 2 annas to others. There are others who get one rupee, eat 8 annas themselves and distribute 8 annas to others. There are others who get one rupee, eat 2 annas themselves and distribute 14 annas to others. While there are others who get one rupee, who do not keep anything for themselves, but distribute the whole rupee to others. Mark here the various degrees of Self-Sacrifice.

Persons who belong to the first type are pigs, not only pigs but stout Chinese pigs, who are to be condemned ruthlessly. Others are all sacrificers. But the last type men, who distribute the whole lot are highly praiseworthy. When Sree Rama Krishna Paramahamsa Dev was living at Dakshineshwar Kali Temple, there was a house-holder disciple Nagamahashai. He distributed everything to the needy and starved himself. You must follow his example. Ghandhiji's example is very noble. His sacrifice is of a superior order.

In Bhaghawat, a description is given of *Ranti Deva*. He starved for 48 days and when he was about to break his fast on the morning of the 49th day, with a little flour, sugar and water, a guest came in. He gave a portion of the flour. After the first guest departed, a second guest came. He gave another portion of the flour. A third guest came in. A fourth guest also entered the house. He gave the rest of flour and sugar. When he was about to drink the water, a fifth guest came in and asked for some water to drink. He gave the water also. He had nothing. He said "Let me take on my shoulders all the pains and sufferings of the humanity. Let me bring joy to others. Let me suffer always."

You can draw inspiration and get renewed strength from Ranti Deva.

You must follow the example of that king Shibi of old who gave out of his bosom a mass of flesh equal in weight to that of the pigeon which he gave shelter when chased by the hawk under extreme pains of hunger. That is a real self-sacrifice, laudable, commendable, and praiseworthy indeed. Follow the foot-steps of *Dadichi Maharishi* who lived near Nimsaranyam, modern Nimsar, and who gave his bones to Indra to make his Vajra weapon. You may recall to memory the story in the Mahabharatha of the mangoose with golden colour on one side which was acquired by rolling on 2 or 3 grains of rice that were found on the ground in the house of a Brahmin who starved himself to death along with his wife and children by distributing what little he had to guests. His Yajna or self-sacrifice was even superior to the Raju Suya Yagna of Yudhishtra, because the

mongoose was not able to turn the other half into gold by rolling on the food remains of that sacrifice. This is an example of ideal self-sacrifice. You can evolve or expand through self-sacrifice, very quickly. You can polish the mind thoroughly. You can completely remove *Mal* or mental impurities.

18. Searching for Guru

(*Story of an Aspirant*)

An aspirant went to a Mahant of *Goraknath Panth*. Goraknath Panthins are those who wear either big black, celluloid or glass ear rings. The Mahant bored the aspirant's ear, put on a big ear-ring and gave him a beautiful name also Yogi Ishwar Anand. He remained in the Ashram for three months. He did not get *Santi*—Peace. He thought within himself 'This is not the proper path. Let me try another path. I can be peaceful.' He left the Ashram immediately, wandered through thick jungles, came across a Fakir and implored for initiation. The Fakir circumcised, gave him a mantra and asked him to repeat 3 stanzas both morning and evening from the Quoran. This also did not satisfy him. Now, look at the pitiable condition of this poor aspirant. The ulcers in the ears, etc., had not healed up properly. He had considerable pain through septic inflammation. There was profuse discharge of pus. He had already a disturbed state of mind and this state of affairs augmented his mental worries, immensely. He seriously reflected that this was not the way of seeking the Guru. He made a strong determination that he must

not roam about, must stick firmly to one solitary place, and there must perform. *tapas*, severe austerities with constant prayers to God. He selected a place, made severe penances and offered prayers to the Almighty both morning and evening. After a period of two years, a Guru appeared before him, initiated into the deep *mysteries of Kaivilyam* and asked him to come to the Rest House, wherein he was halting, if he wanted further advice. The *resolute* aspirant retorted that he would never come to him and it was his bounden duty to come to him, whenever he wanted assistance.

Deserve and Desire

First deserve and then desire. There is no use of *dilly dallying* hither and thither in search of a Guru. If you search for him, you will never get him. If you don't search, if you make yourself deserving (by the practice of Sadhan Chathustaya), he will doubtless come to you. *That is the Law. Narada* came to Dhuruva and initiated. Sree Ram Krishna Paramahamsa Dev, carried sweetmeats to Sree Swami Vivekananda, convinced him by giving him *Samadhi* by Master's Touch and then initiated.

1. If you are capable of entering the Hall of Learning. you will find your Guru there.

2. When the pupil is ready, the teacher appears. Lord Jesus says: "When I pass, all my children know me."

3. When the soul sees itself as a centre surrounded by its circumference, when the Sun knows that it is a Sun, surrounded by its whirling planets, the Guru is there, certainly.

19. Sree Arabindoo's Ashram

Sree Arabindoo is a fully developed Yogi, who lives in Pondicherry. He is a glory to India. He is a glory to the world at large. He has shut himself for the last twenty years in one room. He has never gone out even for a day for walk. He is always absorbed in Samadhi. Such must be the nature of Sadhana in aspirants. He has a good Ashram, beautifully conducted by the Mother. Sixty students from various places, Guzaret, Bengal, etc., are practising Yoga. It is a Cosmopolitan Ashram. It is the only Ashram which has a realised Yogi. Sree Arabindoo gives darshan on three days only in a year. His 4 volumes on 'Synthetic Yoga' are very valuable books. 'Yogic Sadhan,' 'Yoga and its Objects' are two small pamphlets costing 10 annas each, which give agood outline of Yogic practice. His Ashram is developing now. He calls his Yoga as *Supra-mental Yoga*. He has brought the supra-mental consciousness into the physical being and physical consciousness. He has developed *Kaya Siddhi* also. He can draw energy directly from the Will to support his body. He was taking very little food some time ago. Now, he might have entirely dispensed with the food. Recently, he materialised with his Linga Sarir in Africa, just to convince one of his earnest admirers and sincere Sadaks. We are at a loss to know how many miracles he is going to exhibit. He can change the world. Hail! hail!! to Sree Arabindoo that fully illuminated Uttara Yogi, a modern Sankara. Those who really want to join the Ashram may communicate to Sree Arabindoo directly.

20. Siddarood Swami

(*Of Hubli*)

This is a living veteran saint of great repute. He is in Hubli. He has exhibited many miracles, thought-reading, etc. He has *tirukala Jnana*, simultaneous consciousness where there is only present. In deep concentration, you do not know how time passes. Hours roll on very quickly. Past and future become blended in the present. This is a sign of progressive, intense concentration. If time is hanging on you, that shows that the mind is wandering about. Large number of persons go about for Dharsan of Siddarooda. People have built a huge temple for him. He holds evening classes in Yoga Vashista. Yoga Vashista is a very valuable book on Vedanta or Jnana Yoga. It is a book for the ardent Mumukshu for constant study. You must study it as many times as possible. Then you will have good Samskaras. You must not only study, but live in the spirit of Yoga Vashista. You must live not only in the spirit of Yoga Vashista, but also in the knowledge of Yoga Vashista. All people in Siddarood Swami's Ashram constantly repeat this Mantra " *Sivaya-namaha OM—Sivayanamaha-Sivayanamaha OM—Nama Sivayah* ". Even a ploughman, agriculturist utters this mantra when he ploughs the fields. A mill grinder repeats this Siva Mantra when he grinds the flour. The whole Hubli, the whole Ashram is filled up with the powerful vibrations of this Panchakshara Mantra—Repeat *OM Nama Sivaya* one lac of times. *OM—Namasivaya.*

Aspirants should have Dharsan of Siddarood Swami, Ravana Maharishi, Sree Arabindoo.

21. Ravana Maharishi

Ravana Maharishi is a well-known, living Yogi in Tiruvannamalai, near Villippuram, Madras. He is a neighbour of Sree Arabindoo, for Pondicherry is not very far from Tiruvannamalai. Tiruvannamalai is a beautiful place of pilgrimage. It has a fine mountain with good caves for meditation. There is a celebrated Siva's Temple. Ravana Maharishi had his tapaschariya in one of the caves of this mountain or rather a hill. He lives in a small Ashram at the foot of the hill. Thousands seek him for advice. He is a complete *virakt* with the kowpeen only. *Ravana Gita* is a book published by a learned Shastri, a local resident. It contains many philosophical questions in Question and Answer form.

Once some thieves entered his Ashram at night, gave him a good thrashing. He bore patiently and requested them to take some nice food before they departed. He offered them good food.

He is an embodiment of Titiksha, patience, love, karuna. He preaches by example. In a conversation between him and an accountant of Harbour Trust Board, Madras, he has said that "by *Vichar of* '*Who am I*' one can control the mind easily. It must be constant. The Swaroop of the mind is mere thought. The mind draws out like the spider from itself the world and withdraws the world into itself. There is no happiness in the objects. The mind moves towards the Atman,

when the desired object is attained and you get the happiness from Atma within ".

22. King of Titukshus

Swami Krishna Ashram

(Of Gangotri)

Swami Krishna Ashram is a living saint at Daroli village, 14 miles down below Gangotri, the origin of Ganges. He is living there for the last eight years in an absolutely nude state, in an icy region, where an ordinary man may require a woollen sweater, a Gothma and 6 blankets. He is a Maharashtra Brahmin. He was living on the banks of Narbhada. He was a Siva Baktha. He threw off all his pooja vessels, went to Benares, took Dandi Sannyas, remained there for a year. He then came to Hurdwar, threw off the Danda, became an Avadooth at Uttarkasi. When sharp, big flies were biting his body, when blood was emerging profusely, he would never drive off the flies. Such was his power of endurance. Once in the Kshettar an arrogant servant insulted him for not bringing any vessel for Dhall and poured very hot Dhall on the hand. Swami Krishna Ashram drank the Dhall, though the lips and hands were scalded. There is another Swami, by name Bhuma Ashram, living at Daroli in a nude state. He is a friend of Krishna Ashram.

Titiksha is an essential attribute of a Sannyasin. You can do nothing in the spiritual line without Titiksha. This is one of the *shad sampath*, sixfold virtues. Practise this virtue. Draw inspirations from Swami Krishna Ashram. Hear the words of Lord Krishna.

"*Matrasparsastha kongteya Seethushnu Sukha dukha dhah.*
Agama apayano anityas tan titukshuswa Bharata." (Gita, Chap. II, 14.)

"*Yang he na vyathayangth Yena purusham purushareshabha.*
Sama dukha Suham dheeram So amritvaya kalpathe." (Gita, Chap. II, 15.)

"The contacts of matter O Son of Kunti, giving cold and heat, pleasure and pain, they come and go, impermanent: endure them bravely Oh Bharata."

"The man whom these torment not, O chief of men, balanced in pain and pleasure, steadfast, he is filled for immortality."

23. A List of Books

1. Adwaita Siddhi.
2. *Bhaghawad-Gita* (for *constant study*).
3. Bhamati.
4. *Brahma Sutras with Sankara Bhashya* (by Dr. Thibo, 2 volumes).
5. Chit Sukhi.
6. Haristuti.
7. *Jivanmukti Viveka* in English and Hindhi (by Vidyaranya Swami).
8. Kathavalli.
9. Kalpataru.
10. Karikas of Gaudapada.
11. Nyaya Sudha.
12. Padarthatattva nirnaya.

13. *Panchadasi* by Vidyaranya Swami (English, Hindhi, Sanskrit).
14. Panchapadika Vivarana.
15. Prakatartha.
16. *12 Classical Upanishads* (for *constant study*).
17. Purvamimansa.
18. Sahasraksha.
19. Sanat sujatiya.
20. Sankshepa Sariraka.
21. *Siddantalesha.*
22. Siddanta muktavali.
23. Tattva pradipika.
24. Tattva Suddhi.
25. Vartikas of Suresvara on Brihadaranyaka.
26. Vedanta kaumudi.
27. *Panchekaran.*
28. *Vivek chudamani* (for *constant study*).
29. *Vichar Sagar.*
30. *Atma Puran.*
31. Kandana Kathyam.
32. *Avadooth Gita* (*constant study and nidhidhyasan, meditation*).
33. *Ashtavakra Gita.*
34. *Adhyatma Ramayana.*
35. *Yogic Sadhan*, by Sree Arabindo Ghosh.
36. *Yoga and its Effects* do.
37. *Swami Vivekananda's Works*, 7 Vols.
38. *Swami Ram Tirthas Works*, 4 Vols.
39. *Jnaneswari*, by Sree Jnana Dev.
40. *Gita Rahasya*, by Sree Gangadara Tilak.
41. *Bhaghawad-Gita.* Mahadeva Sastri's Translation of Sankara's Commentary.

42. *Laghu Yoga Vashista* (for *constant study*), by K. Narayanaswami Aiyer.
43. *Brihat Yoga Vashishta.*
44. 30 Minor Upanishads, by K. Narayanaswami Aiyer.
45. Sree Arabindoo's Essays on Gita, 2 Volumes.
46. Vrittiprabhakar, by Nischaldas in Hindhi and English.
47. Tattwanusandan.
48. Justice Woodroffe's Serpent Power.
49. Power as Mind, by Justice Woodroffe.
50. Sakti-Saktha do.
51. *Santi Parva* in Mahabharata.
52. Tulsi Das Ramayan.
53. Valmiki Ramayan.
54. Sandilya Bakti Sutras.
55. Narada Bakti Sutras.
56. *Voice of the Silence* (Theosophical Publication).
57. *Light on the Path* do.

Western Philosophy

1. Bacon.
2. Deussen.
3. Carlyle.
4. Hume.
5. Huxley.
6. Kant.
7. Hegel.
8. Schopenhauer.

24. Epilogue

I have now finished the Book on "Practice of Yoga". I am sorry that the space at my disposal does not allow

me to give an elaborate and exhaustive description of many of the details of Yoga. I have stated mere outlines only in many points. I hope to enter into the *Yogic Minutae* in my Second Volume, which will be published after some time. All Sadhanas described in the book are very, very practical. They will help a lot the aspirants, if they care to fix their minds on them with interest, attention and faith. This triple virtue is indispensably needed for Abhyas. Then only success is possible. I would ask the readers to go through the book constantly, as many times as possible, to get a deep Samskara, or impression of many vital points in meditation. The mind should be rendered calm, pure, clear, steady, subtle, sharp, and one-pointed. It should be rendered a fit instrument for concentration and meditation. It should be made fit for 'Holy Communion,' for *Atma Dharsan* by repeated practice through unflinching, indefatigable energy. Get immortality through one means—Tyag Sannyas "*Sraddah-Bakthi Dhyana Yogat avche*". "Try to know Him by Faith, Devotion and Meditation."

Rest in Sat-Chit-Ananda Brahman. Never, Never, Never forget Oh, Dear Readers, the last word of Vedas, Upanishads, "*Tat Twam Asi.*"

OM! OM!! OM!!!

25. Santi Sloka

OM. Purnamadah Purnam Idam Purnat Purnam Udachyate,

Purnasya Purnam Adaya Purnameva Vashisyate,

OM Shanti! Shanti!! Shanti!!!

SANTI SLOKA

OM. That is Full. This is full. From that Full, this Full has emanated.

When this Full has come out of that Full, that Full still remains Full.

OM Peace! Peace!! Peace!!!

OM Tat Sat

YOGA-ADDENDA

SVARA SADHANA

Practice of Breath

Yoga of Yogas

(*Wonderful Virtues*)

BY knowing the nature of inspiration and expiration, by having a comprehensive understanding and practice of the Science of Breath—Svara Sadhana—comes into being the knowledge of the three times. This Science, the hidden of the hidden, the secret of the Secret, the revealer of Satyam or Truth or Brahman, the bestower of Bliss and Supreme Knowledge is a pearl, a precious gem on the head of the wise. This knowledge is the Subtle of the Subtle; it is easily understood if faith, interest and attention are sincerely bestowed on the part of aspirants. It excites wonder in the unbelievers. In the Svara are the Vedas and the Shastras. In the Svara are all the 7 worlds. The Svara is the reflection of Para Brahman. A knowledge more secret than the science of breath, wealth more useful than the science of breath, a friend more true than the science of breath, has never

been seen or heard of. Friends are brought together by the power of breath. Wealth is obtained together with comfort and reputation through the power of breath.

In the body are the Nadis having many forms and extensions ; they ought to be known in the body by the wise, by the aspirants for the sake of knowledge. Branching off from the root in the navel, 72,000 of them extend in the body. In the Muladhara is the power **Kundalini** sleeping like a serpent ; thence *10 Nadis* go upwards and 10 downwards. In them is manifested the Prana all over the body. Of all these, 10 are the chief ; of the ten 3 are the highest—**Ida, Pingala,** and **Sushumna.**

Ida, Pingala, Sushumna

Ida is in the left part, Pingala in the right, Sushumna in the middle. *Prana, Apana, Samana, Udana, Vyana* are the 5 important forces—the first and foremost is the *Mukhya Prana* or chief Prana. These five forces are modifications of the *Mukhya* Prana. The one Mukhya Prana assumes the five different forms for purposes of different functioning, just as one *antakarana* assumes fourfold form, Manas, Buddhi, Chitta, Ahamkar (*Vritti bheda*), Prana is in the chest. Apana is in the anus. Samana is in the circle of the navel. The Udana is in the middle of the throat. Vyana pervades all over the body.

Ida is Ganges. Pingala is Jumna. Sushumna is Sarasvathi. Worship the breath. You do get 1,000 dips in these sacred rivers. You need not go to these places.

Sub-Prana Five

Naga, Kurma, Krikara, Devadatta and Dhananjaya are the five Sub-Prana.

Naga causes belching. Kurma causes winking of the eye. Krikara induces hunger. Devadatta excites yawning. Dhananjaya causes decomposition of the dead body. It does not leave even the dead body.

Ida flows through the left nostril, Pingala through the right, Sushumna, through both. Ida is the lunar nadi, or Chandra nadi. Pingala is the Solar nadi or Surya nadi.

The Jiva is ever repeating the *Ajapa Gayitra mantra*-**Sohum**. Watch the breath carefully. You will notice this. The sound **So** or Sa is produced during inspiration, Hum or Ha during expiration. *Sa* is the *Sakti*, *Ha* is the *Siva*. Watch very carefully with attention, faith and interest the motion of the Sun and Moon in the Pingala and Ida (right and left nostril). Keep the prana and mind calm by driving emotions and desires through intellect, reasoning, discrimination and Will. To those men who practise and thus always keep the Sun and Moon in proper order, knowledge of the past and the future becomes as easy as if they were in their hand.

In Ida, the appearance of the breath is that of Amrita (nectar). It is the great nourisher of the world. In the right, Pingala, the world is always born. In the midst the Sushumna moves very cruelly and is very bad in all acts. Everywhere in auspicious acts the left nadi causes strength. In going out the left is auspicious, in coming in the right is auspicious. *The Moon is even, the Sun odd. The Moon is the female, the Sun is the male.* Do calm acts during the flow of Moon. Do harsh acts during flow of Sun. Do acts resulting in the attainment of psychic powers, Yoga, and Salvation, during the flow of Sushumna.

Origin

In the bright fortnight the Moon comes in first, in the dark one the Sun ; beginning from the first lunar day they rise one after the other in order, each after three days.

Duration of Flow

The Moon and the Sun have each the white (northward, upward) and the black (southward, downward) duration of *five Ghatis* (*two hours*). They flow in order during the 60 Ghatis of a day.

Then by a Ghati each (*24 minutes*) *the five Tattvas flow.* The days begin with the *Pratipata* (the first lunar day). When the order is reversed, the effect is reversed.

In the bright fortnight the left is powerful ; in the dark the right. The Yogi must with attention bring these into order, beginning with the first lunar day. If the breath rises by Ida at sunrise and flows throughout the day and Pingala rises at sunset and flows throughout the night, it confers considerable good results ; in the reverse, the reverse.

Let the Moon flow throughout the whole day, from sunrise to sunset and the Sun throughout the whole night from sunset to sunrise. He who practises thus is verily a great Yogi. Neophytes can use a plug of cotton or fine cloth to change the currents. Plug the right nostril, the left will flow ; plug the left, the right will flow. **Practise this. Practise this. Practise this.** My dear children ! ! ! Now, wake up to drink the nectar, the *garma garam Cha of immortality.* Shake off your

habitual sloth, indolence, inertia, all aspects of Tamas. Leave off your idle talks, gossiping, and the "obnoxious habit of criticising others". Do something useful. Do something practical. Remember your Death every moment. *Ravaura*, and *Maharavaura* (hells) are eagerly welcoming you, every moment. Exert your best to escape from these dangers.

Flow in days (Success)

The *Ida, left nadi* gives success in all acts during Mondays, Wednesdays, Thursdays and Fridays, especially in the bright fortnight. The *Pingala, right nadi* gives success in all harsh acts, especially in the dark fortnight during Tuesdays, Saturdays and Sundays. The Sun is centred in the east and the north, the moon in the west and south. Let none go to west and south during the flow of the right nadi. Let none go to east and north during the flow of the left nadi.

Which step to place?

Whenever the breath is in the right or the left Nadi, the journey will be successful if the right or the left, as the case may be, is the first step.

Moon is auspicious

In those acts which are desired to have durable effect, in going on a distant journey, in entering an order of life (Ashrama), or a palace, in amassing wealth, in marriage, in trade, in collection of grain, in going into a new house,

in going out, in throwing the seed, in rehearsing a mantra, in the treatment of diseases. Such acts also as the practice of Yoga are successful in Ida. By day or by night all works are successful; in all auspicious works the flow of the moon is good.

Acts during flow of Sun nadi

Eating, bathing, battle, harsh and hot deeds, in enmity, gambling, sports, etc. Just after eating the Sun is auspicious. Sun is hot, digests food properly. *The wise ought to sleep, too, during the flow of the Sun breath. Lie on the left side, the Sun nadi will flow by itself.*

How to Change flow in Nadi

1. Lie on the right side for 15 minutes. The moon nadi will begin to flow. Lie on the left side for 15 minutes. The Sun nadi will begin to flow. This is one method.
2. Plug the left nostril with a bit of cotton wool, the Sun will flow. Plug the right, the moon will flow.
3. Use the *Hamsa Danda* or Yoga Danda which the Yogins carry with them. It is made of wood. Place it in the right axilla or arm pit, lean a bit towards the right, and press the arm pit. The moon will flow. Do the other way for the Sun.
4. Sit. Draw the right leg up. Place the arm pit in the right knee that is raised now. Lean a bit towards the right. Press the arm pit. The moon will flow now within 10 minutes. Do the other way for the flow of Sun.

5. *The most effective method* is through the practice of *Nauli Kriya.* The flow can be changed instantaneously also. All harsh acts, all those various acts which in their nature must be transitory and temporary, are successful during the Sun. Sushumna, where the breath flows out of both nostrils is the destroyer of all acts. Practice of Meditation, Yoga, psychic practices are very effective during Sushumna.

In the front, in the left and above is the moon. On the back, on the right and below is the Sun.

Prediction and Messenger

The messenger who is above, in front, or on the left, is in the way of the moon, and he who is below, at the back, and on the right, is in the way of the Sun. Whatever good or evil the messenger enquires about, standing towards the flowing Nadi, comes not to pass as he desires. In the empty Nadi it is the reverse. If a man puts a question about battle, he will win if he is towards the flowing Nadi; will lose if he is towards the other. He whose name has even letters wins, if he asks the question during the flow of the moon. He who has an odd number of letters in his name wins if he asks the question during the flow of the Sun.

Flow of Tattvas in Nadi

Five Tattvas flow in each nadi, each for a period of 24 minutes. *First of all flows the Vayu Tattva ; secondly, the Tejas ; thirdly, the Prithivi; and fourthly, the Apas ; fifthly, Akash. Note this carefully.*

Colour of Tattva

Prithivi is yellow; Apas, white; Agni or Tejas red; Vayu, green; Akas, black. Looking into a mirror, let the breath be thrown up it; let the wise man know the difference of the Tattvas by their forms.

Forms of Tattva

Quadrangular, Semi-lunar or crescent-like, triangular, spherical, and spotted are respectively the forms of the five Tattvas.

Direction of Flow

Prithivi flows midway; Apas flows downwards; Agni flows upwards; Vayu flows at acute angles; Akash flows between every two.

Seat of Tattvas

Prithivi in the feet; apas in the knees; Tejas between the two shoulders; Vayu in the root of the navel; Akas in the head.

Taste of Tattvas

Prithivi sweet; apas astringent; Tejas, pungent; Vayu, acid; Akasha bitter.

Measurement of Flow

Prithivi 12 finger's breadth; Apas 16; Agni 4; Vayu 8.

Prithivi and the Apas are auspicious Tattvas, the Tejas is moderate in its effects. Akasha and Vayu are inauspicious.

Modifications

1. Bone, muscle, skin, nerve, hair, are the modifications of Prithivi.

2. Sperm, *Sronit*, fat, urine and saliva are those of Apas.

3. Hunger, thirst, sleep, drowsiness and yawning are those of Tejas.

4. Removing, walking, contraction, expansion, smelling belong to Vayu.

5. Desire to have, desire to repel, shame, fear and forgetfulness belong to Akasha.

Vishayas

Prithivi has 5, Apas 4, Tejas 3, Vayu 2, Akash 1.

Even when the Nadi is full, but the Tattva is not congenial, there is no success. *The Sun or the Moon gives success only when combined with the congenial Tattva.* If by chance the moon does not rise in the morning and the Sun in the evening, they do so respectively after mid-day and mid-night.

Length of Flow of Prana

Prana is 10 fingers during inspiration. 12 during expiration; walking 24; running 42; in cohabitation 65; in sleeping 100, in eating and speaking 18. *There is much wastage in sleep.* So, *do not sleep much. Do not sleep in day time.*

Gunas in Tattvas

Prithivi and Apas are Sattwa; Tejas is Tamas; Vayu is Rajas.

In conclusion, I want you to practise this at least systematically and regularly and that is, to keep the moon flow through the left nostril from Sunrise to Sunset and the Sun flow through the right nostril from Sunset to Sunrise. This will doubtless bestow on you wonderful benefits. Wrong Svara is the cause of host of ailments—observance of the right Svara as indicated and described above leads to healthy and long life. Verily, verily I say this unto you, my dear children. *Practise, Practise, Practise this from to-day.* Salute to Lord Siva before you begin practice, who is the giver of this wonderfuı Science, by uttering *OM Nama Sivaya* and to Sree Ganesh, the remover of all obstacles by uttering *OM Sree Ganeshaya Namaha.*

OM ! OM !! OM !!!

2. Asanology

A Discourse on Asan

Wonderful Sirsh Asan

(Topsy turvy pose)

Sirsh Asan is known by other names as *Kapali asan. Vriksh asan* (like a tree) *Viparetha Karani. This is the King of all asans.* Stand upon the head, by *raising the legs very, very slowly* to avoid jerks. Have the two hands locked (*finger lock*) underneath the head. Bring down the legs also *very, very slowly.* This is important. You can place the hands, one on each side of the head to begin with. You will find this easy, if you are fatty. Then, you can take to *finger-lock* method. Take the help of the wall to start with. This asan is nothing for

those who can do balance in parallel bar or on the ground. Ask your friend to assist you, to keep the legs steady while practising.

Sree Swami Kuvilyananda is editing a very useful quarterly journal on Hatha Yoga styled *Yoga-Mimamsa* in Scientific, modern lines at Lonavla, Bombay. The subscription is Rs. 7-8-0 per annum. For back numbers, he charges Rs. 9-0-0. It contains beautiful pictures of Asans. Get the 4 parts of the first volume, wherein all the important asans are described with fine photos of asans. It is in English. It will help you a lot. Shripad Damodar Satbattekar, Swadyaya Mandal, Aundh (Dt. Satara) has published a beautiful book with 50 pictures on Asans, in Hindhi. It costs Rs. 2. He has made a good Asan chart of 50 Asans also for As. 4. Get them, if you are earnest, if you are sincere, if you want to improve yourself, if you have understood the real value of life, existence and being. "*Tasmat Yogi Bhava, Arjuna.*" "Therefore, become thou a Yogi, Oh Arjuna." Bhagawad-Gita, VI, 46. Remember always these precious words of Lord Krishna. Endeavour to become a Yogi.

Duration of practice

Start with 15 seconds. Gradually increase by 15 seconds each week to 20 minutes or half an hour. Strong persons will be able to keep the asan for ½ an hour within 2 or 3 months. Do it slowly. There is no harm. Do not be anxious. Do not fret yourself. Be calm. Be cool. There is eternity before you. On this score, do not degenerate into Tamas, inertia. Use a soft pillow or a fourfold blanket underneath the head. *Do*

the asan on an empty stomach. If you have time, do twice daily, both morning and evening.

Pandit Regunath Shastry at Bhadri Narayan, is very fond of this asan. He is practising for a large number of years. He does for 2 or 3 hours at one stroke. He says this leads to *natural pranayam* and *Samadhi by itself.* No other effort is necessary. There is one Yogi at Benares who enters into Samadhi in this asan. If you watch the breath, you will notice this becomes finer and finer. In the beginning of practice there will be slight difficulty of breathing. As you advance in practice, this vanishes. You will find real pleasure, exhiliration of spirits in this asan. *Do not breathe through the mouth, while practising. Breathe through the nose.* Sree Jaspat Rai Maharaj is able to do this asan for 1 hour. Sree P. V. Acharya Maharaj does for 45 minutes morning and evening before meditation. He does this asan and then sits for meditation. He finds this highly beneficial for meditative purposes. He has expressed this very often to me. Because, the brain centres are supplied with a large quantity of blood. They work very efficiently. In this asan alone, the brain can draw plenty of prana, and blood. This asan acts against the force of gravity and draws an abundance of blood from the heart. You can hear the *Anahat* sounds quite distinctly while practising. Mark these sounds carefully. The uses are wonderful. Words will fail to adequately describe its beneficial results and effects. This is a panacea, a *cure all*, a Sovereign specific for all diseases. Memory admirably improves. It heightens the psychic faculties. Great benefit is derived by sitting for meditation after Sirsh Asan.

It transmutes the sex-energy into Ojas Sakthi, spiritual energy. It energises, invigorates and vivifies. "On the first day, the Yogi should stand on his head with the feet raised up for a moment. He should increase this period gradually every day. Wrinkles and greyness of hair will disappear within 3 months. He who practises only for a period of 3 hours every day conquers time." Yogatattva Upanishad.

It helps Brahmacharya a lot. It awakens Kundalini Sakthi. It relieves conjestion in the seminal bags and checks wet dreams, Spermatorrhoea. Eyesight improves. Sree Takore Dwaraka Singhji, Sitapur, has considerably improved his eyesight by taking to this asan. All diseases of the eye, ear, nose, head, throat, stomach, geneto-urinary system, liver, spleen, lungs are removed. It removes deafness, gonorrhoea, diabetes, piles, asthma, consumption, fashionable pyorrhoea, constipation, renal colic, syphilis, etc. It is *a powerful blood-purifier*, brain and nerve tonic. It augments the digestive fire, *Jadaragni*. I have introduced this asan in Sitapur. There is a Sirsh Asan atmosphere now in Sitapur. Many are practising systematically and realising its miraculous effects. Lawyers, occultists and thinkers will highly appreciate this Asan. By this Asan, the solar nadi which dwells at the root of navel is brought upward and the moon at root of palate is brought downward.

Sarvang Asan

(Pan Physical pose)

This is another important Asan. Lie on the back quite flat. Slowly raise the legs quite vertical. Support the

back with the two hands. This is an easy Asan. Sirsh Asan is a little more difficult. Slowly bring down the legs. Concentrate the mind on the Thyroid in the neck. Practise this asan from 2 to 5, 10 or 20 minutes twice daily. Press the chin against the chest. I am very fond of these two asans. I generally recommend these two asans, combined with *Paschmuttan* invariably to those persons who approach me. I have started a *Sirsho-Sarvang propaganda*. These three asans alone can keep you in perfect health. You need not take any long walk or physical exercise. Physical exercise draws the prana out. Asan sends prana in. Asan distributes prana quite evenly throughout the body and different systems. So the effects are different in two cases. Asan is not only physicai but spiritual also, as it awakens the serpent power, Kundalini and as it forms the first *anga* (limb) of Ashtanga Raja Yoga. A particular asan removes a particular disease. Mark this wonderful power of asan. Sarvang asan centralises the blood in spinal column and nourishes beautifully well all the spinal roots of nerves. But for this asan, there is no scope for these nerve roots to draw a sufficient blood supply.

In this practice, the *Thyroid gland* which is situated a little above the root of the neck is nourished properly. Thyroid gland is a ductless, endocrine gland with a *mysterious internal secretion* which is absorbed directly into the blood. Thyroid takes a wonderful part in metabolism of the body, in growth, structure and development. Metabolism is the sum total of constructive and destructive changes which go on in the body. This thyroid operates in conjunction with other ductless glands, as pituitary, pineal in the brain, suprarenal, above

the kidneys, liver, spleen, testes, etc. If this Thyroid is diseased, all other glands suffer. *A vicious circle is formed.* Sarvang keeps a healthy thyroid. Healthy thyroid means healthy functioning of all the organs of the body.

Sarvang keeps the spine very elastic. Elasticity of the spine means everlasting youth. Sarvang awakens Kundalini, checks wet dreams, removes constipation, helps digestion, brahmacharya, exhilarates the heart and spirits, purifies the blood, tones the nerves and brain and removes all diseases. Sarvang energises, invigorates and vivifies. A course of Sirsho-Sarvang powerfully rejuvenates and dispenses with monkey-gland grafting.

Paschimtana

Sit. Stretch the two legs on the ground stiff like a stick. Catch the toes with the hands. Place the forehead on the two knees slowly. *This reduces fat*, and stimulates digestive fire. This is useful in all diseases of the stomach. Spleen gets reduced.

Padmasana

Place the right foot on the left thigh and similarly the left one on the right thigh. Place the hands on the thighs near the knee joint. Close the eyes and concentrate at Birukute. This destroys all diseases. *This is quite suitable for meditation.* This has wonderful benefits. *This is agreeable for householders.* Keep the head, neck and trunk straight.

Matsyasana

(*Fish Posture*)

Make the Padmasana. Lie on the back. Hold the head by the 2 elbows. This is one variety. Or stretch the head back, so that the back of the head rests on the ground and place the hands on the feet. Form an arch of trunk. This is destroyer of diseases. *This is a complementary asan of Sarvang.* This must be done after Sarvang, to realise its maximum benefits. It removes constipation.

Siddhasana

Place one heel at anus or *Gudha*, the terminal opening of alimentary canal or digestive tube through which the excreta is thrown out. Keep the other heel on the root of the generative organ. Close the eyes. Concentrate at *Birukute* or *Tirukute* the space between the 2 eye brows. Keep the head, neck and trunk straight. This Siddha Asan and Padma Asan are most adapted and suitable for meditation. Start with ½ an hour and proceed to 3 hours. Then you will get *Asana Siddhi* or *Asana Jeya*, mastery over posture. Without securing a steady asan, you cannot further get on well in Meditation. There must not be the least shaking. You must become a living marble statue.

Mayurasana

(*Peacock Posture*)

Place the palms of the two hands on the ground, place the navel on the 2 elbows. Stand upon the hands, the legs being raised in the air plain or crossed with Padma. It

destroys the effects of unwholesome food. It increases the digestive fire. It digests even *Kala Koti Visha* (poison). It destroys the effects of deadly poisons. It cures diseases of stomach like Gulma, etc., reduces splenic and liver enlargement. It tones the bowels and removes constipation. It awakens Kundalini. It gives a wonderful appetite. Take help from the end of a table. Practise here in the beginning.

Bhujangasana

(*Cobra Pose*)

Let the body, from the navel downwards to the toes, touch the ground. Place the palms on the ground. Raise the head (the upper portion of the body) like a serpent. This stretches the muscles of the back. It relieves back pain, lumbago, constipation, increases bodily heat and destroys host of ailments. The Kundalini is awakened. Do 3 to 6 times. It gives good appetite.

Salabasana

(*Locust Pose*)

Lie on the ground face downwards, the two hands being placed on the chest, touching the ground with the palms. Raise the legs in the air one cubit high. This is useful in constipation. It removes several diseases of stomach and bowels. Do 3 to 6 times.

Dhanurasan

(*Bow Pose*)

Stretch the legs on the ground, straight like a stick. Lie on the face. Catch hold of the toes of the feet with

the hands. Make the body bent like a bow. This is a very useful asan. It removes constipation and several diseases. Do 3 to 6 times.

Halasana

(*Plough Pose*)

Do Sarvang. From Sarvang come to Halasana by bending the trunk and allowing the toes to touch the ground. The chin must be pressed against the chest. The figure will look like a plough. This is useful in constipation. It brings out elasticity of spine, reduces big spleen and liver. *A course of Halasana, Bhujang, Dhanur and Salab is a rare combination for health imparting and relief of constipation. Do and realise the benefits. I want men who talk very little but do a lot.* I do not want men who have much gas in them. They are useless for themselves, society at large and for the Creator. They are heavy burden on earth which can better be filled up with air, pure oxygen than with these people who are dregs of Society. I do not want *dilly dallying Beikoofs* and *gassing Ullus*. I want really intelligent, sincere men with earnestness, patience, perseverance and *leech-like tenacity*.

Uddhiyana-Bandha

Exhale. Draw the muscular wall of the belly backwards with great force, so that it may touch the spinal column. Practise five or six times daily. This reduces fat, relieves constipation, increases digestive fire, reduces

splenic and liver enlargement, tones the bowels. He who practises this conquers death. It forces the combined Prana-Apana into the Sushumna. This is the best of all Bandhas. *This is very good for health. Practise daily.* It gives good appetite.

Maha Mudra

Press the anus with the left heel. Stretch the right leg. Take hold of the toe by the two hands. Press the chin against the chest. Contract the throat (not expelling the breath) and fix the gaze between the eye-brows. The practice of this Mudra cures consumption, constipation, enlargement of spleen, indigestion and fever. In fact it cures all diseases.

Sitali Pranayam

(*Blood purifier*)

Draw in air through the mouth (with lips contracted and tongue thrown out) with the hissing sound of *Sa* and fill the stomach slowly. Retain it for a short time, as long as is comfortable. Then exhale slowly through both nostrils. *Practise this daily.* It purifies blood. It quenches thirst and hunger. It destroys diseases like indigestion, bilious disorders, phlegm, *gulma*, *pliha*, consumption, fever, poison.

Bhastrika Pranayam

(*Like Bellows of Ironsmith*)

As the bellows of the ironsmith constantly dilate and contract, similarly slowly draw in the air by both the

nostrils and expand the stomach; then throw it out quickly (the wind making sound like bellows). Inspire and expire quickly ten or twenty times. Then perform Kumbhaka. Then expel it slowly. Perform this Bhastrika three times. You will never suffer from any disease. You will always be healthy. This relieves inflammation of the throat, increases the gastric fire, destroys phlegm, removes diseases of nose and chest and eradicates asthma, consumption, etc. It gives a good appetite.

3. Practical Instructions for Aspirants

1. If *Darkness*, (evil thoughts) return back, do not make violent efforts to drive them off. Allow the wave pass off quietly.

2. Never allow sentiment to overcome you one way or the other. Wisely utilise every condition for the uplifting of the soul and *chitta suddhi* (purification of the lower nature).

3. Do not think any more of your worldly concerns than is necessary to determine your duty. Do your duty and leave the rest to God.

4. When you are tired by too much meditation, suspend for a time the Nirguna—abstract meditation or the *image-making* (Saguna meditation). Fix your thoughts gently and lovingly upon all that is holy and sublime, upon the lofty acts of Saints as Sree Sankaracharya, Guru Nanak, Kabhir, Sree Dattatriya, Sree Ramanuja, Lord Jesus, Lord Buddha, etc. You will gradually regain the normal tone of your mind.

5. Unless you are prepared to give up all you have for the service of the Lord and the mankind, you are quite unfit for the spiritual line.

6. Balance of mind (*SAMATA*) is a necessary qualification of an aspirant. Try your best to keep cool and calm in difficulties, adversities and trying conditions of life. *Pray fervently from the bottom of your heart* (*antarika*). *And wait.* Help is bound to come. God lends his gracious ear. Do not lose faith, or courage or heart. Have *firm, perfect, one-pointed faith* in God. He will give you strength to bear the pain. He will remove obstacles and difficulties.

7. Develop the power of endurance (*Titiksha*), learn to bear happiness and misery evenly and to pass through all phases of life, all experiences, however painful or joyous *without flinching*, without losing the tranquillity of the spirit. *Give up shoes, umbrella, walking stick, turban, milk, ghee, Basumati chaval.* These are all your enemies. *Slowly give up one by one.* This is the secret of Yoga. Vairag of milk is control over matter (over milk). The craving will die. Peace and Will power will supervene. You will get *increasing freedom* and *strong individuality.* The external control from matter and Nature will get attennuated. There is no loss in giving up milk, in Sannyas. You gain a lot. You become a Master, a Lord of the Universe. There is pain in the beginning. Get yourself prepared. Everything will be alright.

8. You will see for yourself in a short time the particular benefits you derive from particular kinds of trials. Do not give way to the feeling that you are lost or have been deserted, when these waves of dark, depressing thoughts prevail. Know these to be trials given by God for your own teaching, education and learning experience and knowledge, for your own growth.

Drive these negative thoughts immediately. Assert the majesty, the Magnanimity of Atman by repeating OM-OM-OM with feeling if you are in the path of Vedanta. Pray fervently with firm faith, devotion single-minded to the Lord. Make perfect Self-surrender. (*Atma neivedam, atma Samarpan Saranagathi*), if you are a *Baktha*. You will be filled with renewed strength, power and vitality. The spiritual path is rugged, precipitious, slopy, long and tedious. There is intense strife, and storm in the line. Various obstacles will arise. Cyclonic storm, fearful torrents are bound to act as stumbling blocks. *Nil desperandum*. Never despair. Always think "*I can realise like Raja Janak in twinkling of an eye, like Raja Katwang in a Muhurtha. I can realise within 3 days, within a week, within a month.*" *Bring to memory the names of those personages who have realised. You will surely draw great inspiration, and inner, spiritual strength.*

9. Cultivate to an eminent degree the faculty of *strong patience*. You must possess such strong patience as that of that sparrow which ventured to exhaust the waters of the ocean with the blade of a grass.

10. God shows justice in punishing those who transgress His Laws. He is thus highly merciful. Why because, He does not want His children to repeat again the mistakes. Punishment is for correction and education. When the parents chide, the foolish children see in the act an absence of affection but when they grow up, do they not recognise that, had it not been for the chiding there would have grown up in them many a bad habit and vicious tendencies and do they not thus trace the chastisements of their parents to the most

disinterested love and kindness and feel grateful in their hearts for what they in their earlier years of ignorance, characterised as merciless and rigorous.

11. You can never, never realise God, if you have not got rid off *Kamini kanchan* (lust and desire for gold), if you are not established in *Mental Satyam, mental Brahmacharia* and mental Ahimsa. In Mental Satyam the very idea of lie does not enter the mind. In mental brahmacharya the very idea of lust does not enter the mind. Even in dreams, you must be free from lustful thoughts. It requires long practice and careful watch over the mind. Foolish people hastily jump up to the practice of meditation in vain, without having these virtuous qualities which are very essential for spiritual Sadhanas. *Brahman is pure. You can only realise if you are pure in mind and body. You can know Brahman only by becoming Brahman.* "*Brahmavit Brahman*" is the Upanishadic saying. "He who knows Brahman is Brahman." *Practise Yama, Niyama first.* You will get everything.

12. Remember that the utmost sacrifice is demanded of you and that your own progress should be a matter of secondary importance, while work for others who are your own selves, should be the chief aim of your life. If you look for 'Siddhis' or for any personal rewards, you can better stand aloof. Siddhis are obstacles, will pull you down. Never care for them. Shun them ruthlessly even if they show their grimaces.

13. The reason why your trial is more severe than that of others is simply because you have taken a more earnest and determined stand against the asuras—*evil vasanas* and *samskaras*, these which assert themselves

far more forcibly when battle is waged against them than under ordinary circumstances. They are all brought to the surface and laid bare to your eyes, so that you may know them fully at the very threshold of your journey and disarm them one by one as you proceed onward. As to what your particular weakness is at the present moment, the best thing is to leave you to discover that for yourself. *Help will come for you from inside.* So that you may have no doubts and mistakes about the real enemy and know for certain his nature and strength and the means to disenthrone him from your heart.

14. Do utmost self-sacrifice. Develop universal sympathy and cosmic love, of a pure nature. Sympathy mitigates your pain. Love of humanity destroys your little, personal self. Love of humanity is Love of God. Service of humanity is Service of God. For there is nothing but God, nothing but Brahman, nothing but your own self. It is ignorance to think that they are different from you. *You and I, Subject and Object are essentially one.* Remember this always. Feel this. You will derive a *novel, infinite happiness.* In serving others, you serve your own self. In helping others, you help your own self. In feeding others, you feed your own self. In giving Rs. 5 to a poor, sick man, you give Rs. 5 to your own self. *This is a great secret.* It takes millions of births to learn this supreme lesson. You forget this fact very often, through the illusory force of Maya, Avidya. A *viveki, vicharwan* constantly remembers. The greater and purer your Love, and the more you can feel for others, the higher is your station in the spiritual regions and the dearer you are to the supreme.

You are no longer a man. You are of Divine Nature—Deiva Sampad, *Deivi prakriti.*

15. A nourishment or special power comes from God to those who have a pure and steady love to all humanity, an unfaltering devotion to the laws of compassion and unswerving wish to serve God above and the world below.

16. Do not act under the influence of personal *impulses.* Do not be carried away by the force of emotions, however noble they may be.

17. The endurance of all this pain and torture with patience, with contentment, without fretting, without complaint, means the exercise of a distinct force which spiritualises the whole nature. The greater this force, he speedier the spiritual growth. The patience and faith should continue undiminished all throughout the practice.

18. The real test of growth is the inner unaffected attitude towards the outer surroundings, no matter whatever be their nature.

19. Remember that the world does not vanish in Samadhi. The idea that the world is different from Brahman vanishes. A new idea that the Brahman is the all, a new consciousness is generated. The objectivity Nama-Rupa remains the same in Jivanmukta. A change is effected in subjectivity. The view point changes. The angle of vision changes. The water-tight compartments that were causing separateness, through Adhyas, through Avidya vanish. For example, there is a Bungalow in front of your house belonging to a Rajah. You purchase this Bungalow now. At first, your view was that the Bungalow belonged to the Rajah. After purchase, the view changes (in the subjective side). The Bungalow

(Nama-Rupa) remains the same. Now, the view is that it belongs to you. The same is the case with the vision of Jivanmukta. Do not stretch the analogy too much. It aptly illustrates our point and purpose.

20. A mother knows who is the father for this son. So also, the *Antaryamin*, the inner ruler knows everything that goes on in your mind. He hears the sound from the fall of a pin, of an ant. So do not try to cheat Him also. It is impossible. You may tell lies to 99 persons, but you must have one at least to whom you should tell the truth. Develop *Arjava*, straightforwardness, one of the *Deivi Sampad*. Hear Lord Krishna's words in "*Abhayam, Sattwa Sangshuddhi Jnana Yoga Viyavasthitha.*

Danam damascha Yognascha Swadyaya tapa Arjavam".

"Fearlessness, cleanliness of life, steadfastness in the Yoga of wisdom, almsgiving, self-restraint, sacrifice, study of the scripture, austerity and straightforwardness."

(Bhaghavad-Gita, XVI, 1.)

4. Auto-Suggestion

Every one of you should know and practise this, as it has marvellous benefits. Whatever Medicine can do, this psychic method powerfully accomplishes in getting rid off disease and establishing admirable health, power, energy and vitality. This practice is an offstoot of *Vedantic Sadhana, Aham Brahm Asmi* or 'Sivoham'. This is nothing new to India. It is a new colouring, a new garb. This consists of powerful assertions. The mantra is "*I am becoming better, and better, every day,*

and every way." Constantly repeat this mentally. Constantly dwell on these thoughts. "As you think, you so become," like the analogy of wasp and caterpillar. (*Brahmara-Keeta* Nyaya.) Think you are strong, strong you become. Think you are weak, weak you become. Think you are sinner, sinner you become. Think you are Brahman, Brahman you become. Mind makes the hell of heaven and heaven of hell. Mind is the cause for bondage and liberation (*Manam he manushyanam karanam bhanda, mokshushu*). Never give room for dark, negative thoughts. Drive them. *Kill them on the spot.*

Even if you are the poorest of the poorest, the dullest of the dullest, never move a fraction of an inch from your real position, *Tat Twam Asi* 'Thou art That'—Thou art Brahman. You are the Sun. The whole world moves around you. There is no body superior to you in the whole world. *Assert strongly. Affirm.* You will feel tremendous strength and power.

Four Methods

Suppose you want to get rid off constipation or any other disease.

1. Personify the disease. Assert. Command. "Oh disease Constipation! *Get out.*" The disease will die. The vital force inside will bring about repair and renewed energy. This method demands strong Will Power.

2. *Ignore and do not think of the disease.* Divert the mind, when thoughts of body come. Do this several times. The disease will disappear. The children do not

feel cold while at play. Sleep vanishes when you are keenly attending a Cinema show. Hunger passes when you are interested in a music party. Why? Because the mind is diverted and kept occupied in something else. This is an easy method. Combine No. 1 with No. 2. This is a healthy combination.

3. Deny the existence of disease. This corresponds to Ajati Vada of Vedantins of Gaudapadacharya's School.

4. Truce method. Make alliance and friendship with the disease, constipation. Praise the disease " Oh disease constipation, You are Sakthi. You are a great power of Brahman. It is enough you have troubled me. I know your potency. Kindly get out of my system." This disease will die out. The vital force inside will attend to the wear and tear and induce renewed energy and vitality. This is an easy method also. In the treatment of cobra poisoning cases, those who use mantra, praise Garuda, the vehicle of Lord Vishnu (Garuda Mantra). This corresponds to this method.

You cannot derive the beneficial results in a couple of days. You must calmly wait for some time. Have constant practice till you establish a mental habit. Then the subconscious mind will do the work for you.

Auto-suggestion is a powerful cheap agent to develop your Will-Power. 'You can get over any difficulty. You can tide over despairing situation. You can smile over any adverse circumstance.' Have the *word image* *POWER—STRENGTH—VITALITY* before the mind always.

OM TAT SAT

OM SANTI! SANTI!! SANTI!!!

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